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Church Association Lectures.

PRIESTHOOD.
REV. HUGH McNEILE, D.D.

RITUALISM.
VERY REV. FRANCIS CLOSE, D.D.

THE MASS IN THE CHURCH OF ENGLAND.
REV. R. P. BLAKENEY, LL.D.

THE CONFESSIONAL.
REV. J. C. MILLER, D.D.

"NO PEACE WITH ROME."
REV. M. HOBART SEYMOUR, M.A.

"WHY WERE OUR REFORMERS BURNED?"
REV. J. C. KYLE, B.A.

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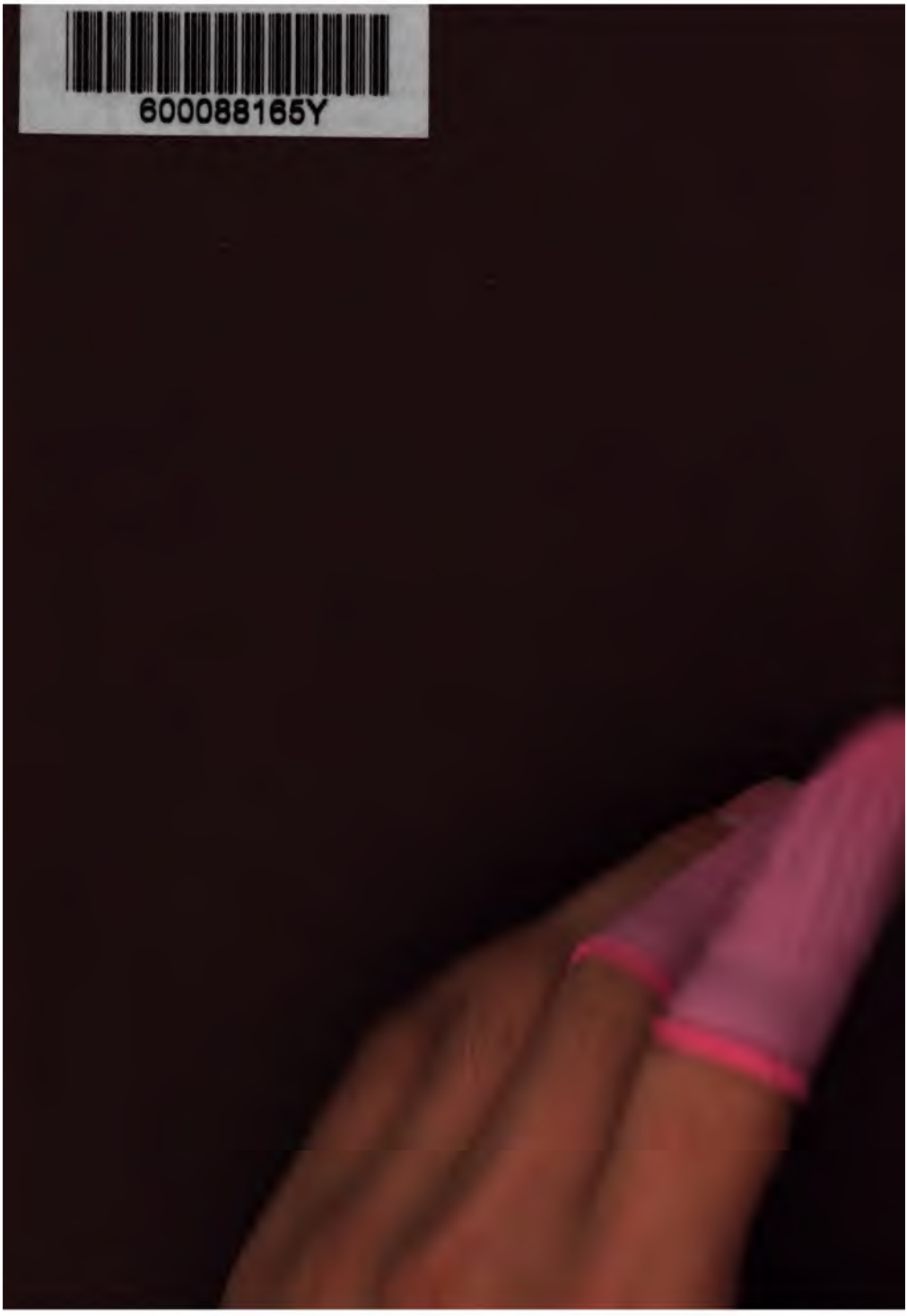

CHURCH ASSOCIATION LECTURES:

DELIVERED

AT ST. JAMES'S HALL, PICCADILLY, LONDON,

DURING FEBRUARY AND MARCH, 1867;

AND

Revised by the Authors.

WITH A

PRELIMINARY CHAPTER ON THE TACTICS OF RITUALISM AND THE DANGER OF THE CHURCH.
BY JOHN CAMPBELL COLQUHOUN, ESQ.

LONDON:
WILLIAM MACINTOSH, 24, PATERNOSTER-ROW:
AND AT THE
OFFICE OF THE CHURCH ASSOCIATION,
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DUBLIN: G. HERBERT. LIVERPOOL: W. T. THOMPSON. BRISTOL: CHILCOTT.
1867.

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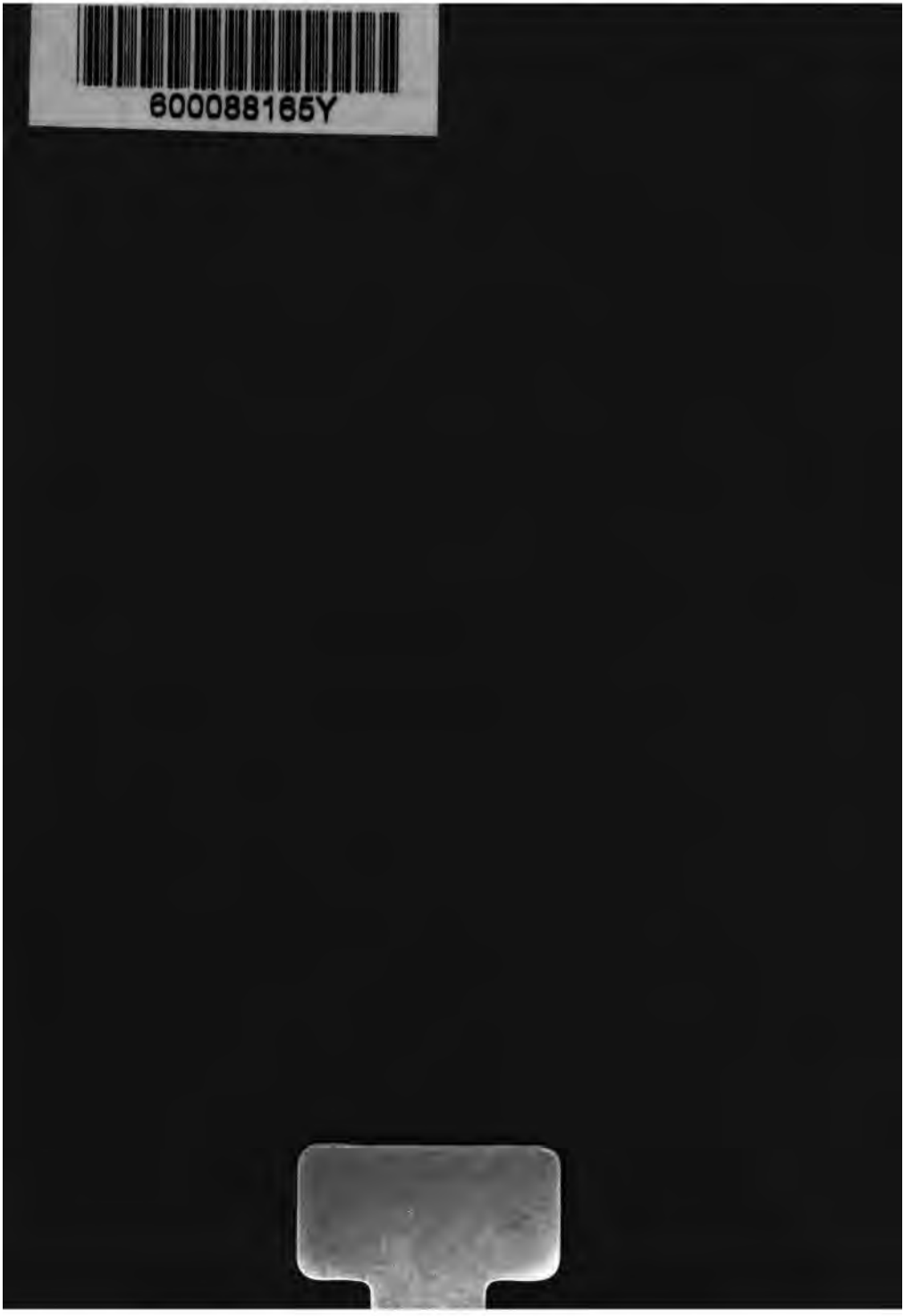
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may be inapplicable to the difficulty; but at all events the language was distinct and unmistakable. Even Dr. Pusey tells us, that "when he read their Resolutions in the 'Times,' they appeared to condemn unequivocally" the Neo-Catholic school. But this impression changed, when he had applied to them his usual solvent of *verbal mystification.* "On further "examining the Resolutions themselves, they forced upon me "a profound conviction, arising from the very force of the "terms used, that it was absolutely impossible they could have "any meaning like what at first seemed to be their meaning." And he concludes, somewhat I apprehend to the surprise of the Bishops, but to the great satisfaction of himself and his colleagues; that, while the Resolutions seem to condemn, they are meant to favour Neo-Catholic doctrines. With such reasoners how can we deal? In their hands language becomes a puzzle, history a fable, statute-law a riddle. On such reasoners argument is thrown away.

But while we admit that our adversaries are not creditable opponents, we must not on that account think them powerless. The leaders of fanaticism always appeal, and with success, to the ignorance and credulity of mankind. They address the same instincts, appeal to the same foibles. Man must have a religious belief. His longings after futurity must be satisfied; the uneasiness of his conscience must be lulled. If he cannot reach spiritual realities, he must have material forms. If he cannot obtain access to a gracious God, he must look to and trust in man. If he cannot find ease of conscience through a heavenly Mediator, he must relieve his conscience by confession to a human ear, and by receiving the assurance of pardon from human lips. Better still for the uneasy, if you can present, as an atonement, a visible sacrifice, offered, without any necessary participation of the worshipper, by the act of a priest.

Now, over the leaders of vulgar sects, Dr. Pusey has this great advantage, that he takes his system not crude and rough from some modern invention, but polished and perfected by the long experience and profound sagacity of the Church of Rome. He complains in his last speech, that it was the Bishops and the Evangelicals, who in the early stages of his sectarianism, drove a cloud of his followers into Rome. The cause of this, we apprehend, was not mere authority, but argument. The bishops said, and all sane men agreed with them, that clergymen cannot honestly hold Roman doctrine, and minister in a Church which is reformed from Rome; logical minds, like Dr. Manning's, felt the validity of the argument—conscientious minds, like Dr. Newman's, acquiesced and acted upon it. They renounced the Protestant Church, and joined the Roman Com-

munion. To prevent this in future, Dr. Pusey prepared, in his theological laboratory, an anodyne for morbid minds. He showed them, how by the simple process of *verbal mystification*, by using words in a sense that they were not designed to mean, and could not possibly mean, all difficulties cease, and the neophyte can embrace Roman doctrine, yet remain within the Church of England.

It was very well for Dr. Newman to say that this is bad logic, and for Dr. Manning to state that a man cannot be a dutiful Catholic who does not believe in the Pope's supremacy; very true for those who appreciate argument, but how could this affect minds to whom argument is addressed in vain? The disciples, taught by their master, shroud themselves in mystification, and get, what they seek, Roman opiates and Roman masses, without entering the communion of Rome.

It is true that, from time to time—at first yearly, now almost every month—numbers of their disciples, trained by priestly teaching and accustomed to priestly sacrifices, drop quietly into Rome. Logical minds find the halting-place of Dr. Pusey untenable. Romantic and emotional persons get tired of a bungling ceremonial, and long for the more elaborate Papal rites. These accidents are embarrassing. But for these Dr. Pusey has his prescription ready. Either he shuts his eyes to the facts and denies them, or, when they are too palpable to be denied, he turns on the Bishops and Evangelicals, and says that they alone are to blame. He has done his best to keep men in the Church of England by importing into it wholesale the dogmas of Rome. What more can he do?

The Church Union and Dr. Pusey boast of their numerous followers. One of their neophytes sent me lately a list of some twenty churches in London of their party. My only remark is that other sects are far ahead of the neo-Catholic sect, have more numerous disciples, and a more organized and prosperous system. But in all the movements of sectarianism the principles, which give it life, are the same. Men, and still more women, need in religion to be *directed*, to be told what to do, and to be assured confidently that, in doing this, they are safe. Therefore all the disciples of a false religion, from the ninth century to the nineteenth, demand a *director*, a living oracle, and an infallible Church. The priest is to command, and the worshipper to obey. The more arbitrary and confident the priest, the more abject and obedient the people. This explains the supremacy of the Pope, and the infallibility of the Roman Church. The neo-Catholic priesthood, with their expedients of confession, absolution, a priest, and a sacrifice, follow the same unvarying rule.

But, while it is interesting to analyze and easy to explain the causes of the present movement among ourselves, we desire that no one should forget in the meanness of the cause, the gravity of the evil. We could wish that, startling as might be the revelation, the rulers of our Church should learn (what we have learned, in proceeding to organize the provinces) the effects which these new doctrines have had on the minds of the great body of the intelligent laity. The gatherings, which have taken place in Wiltshire and Dorsetshire, where neo-Catholic doctrines have been recommended by high authority, and pressed by the Bishop and his clergy, till the laity thoroughly understand them, may indicate to watchful eyes what the people of England are thinking and feeling. In other parts of the country, and still more in our towns, the estrangement from the Church in which Ritualists are suffered to remain, is more decided, and the distrust of those bishops who have treated these matters carelessly, or have favoured them, is greater.

The Archbishop of Canterbury has lately announced to Parliament that he has asked and obtained a Royal Commission. If the object of that Commission is to arrest Ritualistic practices, and to render Romish teaching impossible within our Reformed Church, we shall augur well for the future stability and peace of the Church of England. But if that Commission, through the tortuous dexterity of some, and the feeble compliance of others, is designed, and is to be used as an instrument of delay, an excuse for compromise, and a ground for pressing the frivolous casuistry which would retain the teaching of Rome alongside of the Articles and Liturgy of our Reformed Church; then we should not be honest if we did not express our clear though sad conviction, that the result of such policy will be so to disgust the laity, and so to estrange them from the Rulers of our Church, that, when the attack on its position as an Establishment comes, (and in these times the attack is imminent,) the resistance offered will be weak and the blow dealt disastrous.

There is still time for our Rulers in Church and State to avert the catastrophe, but the time is short, and delays are fatal.

J. C. COLQUHOUN.

Church Association Offices,
12, *York-buildings, Adelphi (W.C.).*
April, 1867.

CHURCH ASSOCIATION LECTURES.

No. I.

PRIESTHOOD:

A LECTURE

BY

THE REV. HUGH M'NEILE, D.D.,

CANON OF CHESTER,

AT ST. JAMES'S HALL, PICCADILLY, LONDON,

ON TUESDAY, FEBRUARY 12, 1867.

Revised by the Author.

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1867.

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PRIESTHOOD.

THERE is a retribution in Divine Providence, and duty cannot be neglected with eventual impunity. It is not too much to say that the present state of our national Church, as a house divided against itself, is retributive for duty neglected somewhere. I do not say where; probably in more directions than one. We make no pretence to infallibility of judgment, or to absolute blamelessness of conduct, and therefore we willingly accept our share of the verdict of neglect for time past, whilst we humbly pray our heavenly Father that for the time to come we may perceive and know what things we ought to do, and also have grace and power faithfully to fulfil the same.

In complying with the request of the Committee of the Church Association to deliver one of the Lectures in their Course, I feel myself in the path of duty, and therein I feel the elements of peace and quietness in the midst of much that is calculated to create distrust.

My subject is Priesthood. My object is twofold. First, Instruction in truth; and secondly, Defence against error. If no error existed, direct instruction in truth would be all that is required, as in the absence of disease wholesome food is all that a man stands in need of; but as in the presence of disease medicine is necessary as well as food, so in the presence of error controversy is indispensable, as well as instruction. Is controversy an evil? So is medicine. Is medicine, skilfully administered, beneficial? So is controversy. It is, indeed, possible to forget this remedial character of controversy, and to become fond of it for its own sake, as it is possible, however strange, for a student of anatomy to become enamoured of dissection. But it is also possible to endure controversy as an evil and to discharge it as a duty, while we sincerely grieve over it as a painful necessity. It is possible also, I hope, to conduct it with due regard to our own characters as Christians and gentlemen, and with due courtesy towards our opponents, however

seriously, or even fatally, mistaken we may conscientiously believe them to be.

Priesthood is a remedial institution. It presupposes the existence of evil to be remedied. If man had never fallen from God, this world would never have heard the sound of remedy, because it would never have felt the touch of disease. But, as it is, the whole history of the world, in every department, is a history of remedy. *Politically*, all laws, all forms of government, all constitutions, are remedies devised by the best wisdom of civilized and educated men to guard against what would otherwise be the unrestrained barbarism of human society. *Socially*, all relationships of life, beginning with the sanctity of the marriage contract, are remedies against what would otherwise be the mere animal herdings of brutalized man; and, *Religiously*, all applications of revealed truth, administered as they are by the hands of a competent and divinely-appointed Priest, are remedies ordained in the wisdom and goodness of God to guard against what would otherwise be the utterly ruinous condition of the whole human race.

We have said, and said it so often that it has become a proverb, that "prevention is better than cure." Now, in the most important subject of all Almighty God has not thought so. He has not acted so. His love towards mankind has not been manifested by prevention in the garden of Eden, but by cure in the garden of Gethsemane. In the exercise of a wisdom which is not to be fathomed by man's foolishness, He did not interpose to prevent the necessity of Priesthood; but He did interpose, by the appointment of a Priesthood, to meet the necessity.

A priest is a man appointed of God to do three things for other men—to teach them (the priest's lips should keep knowledge) to offer sacrifices for their sins, and to pray for their help and happiness. All these are remedial. If man had never fallen from God, there would have been no ignorance of God among men, and therefore no occasion for teaching; there would have been no sin against God, and therefore no occasion for sacrifice; no helplessness and misery, and therefore no occasion for intercession. Or had fallen man retained power to recover himself, to make satisfaction for his own sins to the Divine government, and to restore himself to the Divine image, there would have been no occasion for Priesthood; for then each individual would either have exercised the power within him and recovered and saved himself, or, neglecting to do so, would have continued alienated and lost for ever. Or had it pleased God to allow the fall of the first man to become irremediable for the whole race, there would have been no place for Priesthood. Thus we perceive that from the fallen and helpless condition

of man on one side, and the redeeming mercy of God on the other, sprang the institution of Priesthood.

It was the purpose of Almighty God to make this institution perfect in His dear Son—the everlasting Son of the Father, co-equal and co-eternal, who in the beginning was with God, and was God. He was foreordained before the foundation of the world to take the manhood into God, and to be the perfect Teacher, the all-sufficient sacrifice, and the ever-living Intercessor. To Him men were to look for knowledge of God, to Him for pardon and merit, to Him for sympathy and peace, to Him for happiness and glory. True religion among men was in every instance to be a negotiation with God through Him—a truly divinely-appointed and altogether competent Priest—God and man in one Christ.

It was not the Divine purpose to send that Priest into the world immediately, when he was first required. Four thousand years of the history of a fallen world were to elapse before the foreordained Priest appeared. But during that time God did not leave Himself without witness. I speak not now of the witness of nature and conscience, under which some men did indeed make wonderful progress in civilization, and produced masterpieces of art, of eloquence, of poetry, of heroism. But, singular enough, and most significantly instructive, during all that time, whatever progress they made in other departments, they made none in the knowledge of God. In the wisdom of God, the world by wisdom knew not, and proved that they knew not, God.

They continued to worship the works of their own hands, and the most advanced amongst them had their highest altars inscribed to an unknown and unknowable idol. But there was a closer witness. It pleased God to select a people from the nations, and to educate them by a practice well calculated to accustom the human mind to the great cardinal, fundamental truth, that without the shedding of blood, which is the life—without inflicting death, which is the wages of sin—there could be no remission of sin. In order to teach them this, He was pleased to appoint priests, and to specify all the details of their peculiar duties.

The Jewish worshipper was taught that, however sincere and devout he might be, he could not transact his own business with God, he could not come direct to God, he must put his case into the hands of another, and that other was the priest; thus giving wonderful power, and place, and importance, to the man so employed. He stood betwen God and men. All the religious feelings and exercises of the people had reference to the priest. Every pang of conscious guilt drove the sinner to the priest, because only by the priest could the appointed sacrifice for guilt be offered. Every

experience of sorrow, or want, or weakness drove the sufferer to the priest, because only by the priest could the acceptable intercession be made before the mercy-seat. Every deliverance from sickness or disease drove the grateful worshipper to the priest, because only by the priest could the freewill offering appointed be presented before God.

Judaism in all this was a shadow of good things then future. It was God's own primer, or first lesson-book, whereby He was teaching Christianity by object lessons. The measures with which the coming truth was seen through the existing shadow were very various in various individuals; some resting in the shadow itself as in a formal act, and seeing little or nothing beyond; others penetrating through the shadow, and anticipating, with wonderful clearness, the eternal truth foreshadowed by the passing figure.

So matters stood until Jesus came. Then was a period of transition between Judaism and Christianity. During the ministry of Jesus upon earth the transition was going on. The Great Teacher was come, and was giving His Divine lessons; but the Great Sacrifice was not yet offered. The Great Intercessor had not yet entered into the true holy place. This will explain the treatment of the leper by our Lord and Saviour Jesus Christ. When the leper came to Him He did not simply desire him to go to the priest; that would have been unmitigated Judaism. Neither did He cure him at once, and send him home, ignoring altogether the existence of a priest upon earth; that would have been perfected Christianity. But it was a time of transition. Judaism was expiring indeed. The last sands were running out of its glass, but it was not yet actually superseded. Christianity was there, but had not entered into all its functions. Both were there, and the Lord's treatment partook of both. He cured the leper with a word, thereby showing that the Jewish priest, with all his ceremonies, was no longer required; still he was there. And Jesus recognised his office, saying, "Go, show yourself to the priest, and offer him the accustomed gift according to law," and this, He said, would be a testimony unto them. Now, we may very fitly ask, a testimony of what? Imagine the circumstances and cogitations of the priest when the man went to him. How comes this? Here is a man happily cured without our ceremonies, independent of us, and yet he acknowledges our office, and comes with a gift. It was a testimony of two things. First, that there was an individual in Israel who was independent of, and superior to all their ceremonies; and, secondly, that, although independent of them, He was friendly towards them, and willing to honour their great lawgiver. This was calculated to cause serious thoughts. There is a time for all things. There was a time for Judaism; its time

was rapidly expiring. Jesus, the great Teacher, became soon after the all-sufficient sacrifice, then rising from the dead, and passing into the heavens, He became the everlasting Intercessor. The shadows had passed away; the heavenly realities were come. "God took away the first, that he might establish the second." "There was verily a *disannulling* of the commandment going before, for the weakness and unprofitableness thereof."

There was a special difficulty in prevailing upon the Jews to admit that their priesthood had been temporary, and was now to be abolished. This difficulty arose partly from their knowledge that the priesthood in question was of Divine appointment originally, and that their forefathers had for centuries lived under it, worshipping the true God; and partly from the fact that the abuses which had crept into its exercise in the course of years had greatly contributed both to the pride of the priest, and to the indolen of the people.

The first controversy that Christianity had to wage with Judaism was with reference to the coming of Messiah. Was Messiah come? Was Jesus of Nazareth Messiah? This was the battle-ground on which the Apostles started, and with great power they give witness to the resurrection of the Lord Jesus, proving that this is very Christ. But that was not the only controversy they had; nor was it the controversy respecting which the Apostles wrote with the greatest care. There was another which may be called an inner controversy, not with Jewish unbelievers, but with Judaising professors of Christianity. The state of many of the Jews was described in the language addressed to St. Paul when he came to Jerusalem:—"Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law." They were willing to receive Christianity provided they might have it in addition to Judaism, but they were not willing to have it instead of Judaism. It was this state of mind the Apostles had to combat. They had to show that the two things could not coexist; that the relation they bore to one another was not that of parts making up a whole, but that of type and antitype; the one in existence till the other came, and then vanishing away. Shall Judaism survive? Is there any place left for it? It is against this that some of the strongest arguments are directed in the Epistle to the Hebrews, and more especially in the Epistle to the Galatians. In that epistle the Apostle not only argues, but illustrates. He compares Judaism and Christianity to the two covenants, which were allegorized by the two wives of the patriarch Abraham. They could no more be made one religion than Hagar and Sarah could be made one woman; and their disciples could be no more united in one Church than Isaac and Ishmael could be made one child. The children of the bondwoman

are not to be, and never can be, heirs with the children of the free woman. Having so argued, and so illustrated that point, the Apostle exclaimed,—"Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." Circumcision was the initial rite of Judaism, *and is here put for the whole system.* If you retain Judaism you cannot embrace Christianity. If you hold to the priest that is on earth, you must relinquish the priest that is in heaven.

At the crisis of the abolition of Judaism and the introduction of Christianity another answer had been given to this question, although it was not perceived at the time. It had been given, not by a voice, but by a hand from heaven. For remember this, every act of Judaism, every detail of typical ritual, every sacrifice offered, every lamp lighted, every incense burned, every attitude of the celebrant priest, stood inseparably connected with the holy place upon earth which was veiled from view by a curtain. Every act outside was preparatory to the crowning act inside. The whole was incomplete till the high priest went behind the veil. Take away the veil the whole crumbled to pieces. There was neither form, nor comeliness, nor meaning left in any part of it: and lo! when the true Priest offered the true sacrifice, when the Lord Jesus bowed His head upon the cross, and gave up the ghost, behold the veil of the temple was rent in twain from the top to the bottom —I say it was God's own abolition of Judaism by a hand from heaven.

Of this abolition the Jews had intimation in their own Scriptures, and for this they might have been prepared, had they duly attended to the history of Abraham, and the language of David. For, there, they would have learned that not any mortal man, but a Priest from heaven, met the Patriarch and received his homage: not any mortal man, for he was greater than Abraham and blessed him, and there was not on the earth at the time a greater man than Abraham: not any mortal man, for the Psalmist declared concerning Him that he is a *Priest for ever.*

From all this, they might have known, as the Apostle afterwards taught, that a Priest was coming, not after the law of a carnal commandment, but after the power of an endless life: the true Melchisedec, the true Priest of the most High God, not made without an oath and for a time, as was Aaron; but with an oath by him that said unto him, "The Lord sware and will not repent, Thou art a Priest for ever after the order of the King of Righteousness."

Is there, then, no priest upon earth? In the sense of an offerer for sin I am bold to say, none. That is, none of God's appoint-

ment. There are abundance of priests of man's invention or corrupt tradition. There are priests of Bhuddism, priests of Mahommedanism, priests of Romanism; I wish I could stop there. But the only priests of God's appointment upon earth were the priests of Judaism, and they were all merged in Him of whom it is written that He abideth a priest continually. They were not permitted to continue by reason of death; but this man because He continueth ever, hath an untransmissible priesthood.

And now Christianity is come, cleared of external things down to a very minimum. Not in the tabernacle, not in the temple, not on the mountains of Samaria, not in the city of Jerusalem are men now to worship, but everywhere. God is a Spirit. The hour was coming, and Jesus said it was then come, when they who worship the Father must worship Him in spirit and in truth. To the Samaritans he said, "Ye know not what ye worship." "Salvation," he said, "is of the Jews." They knew, or might have known—some of them did know what they worshipped, but there was no access to God except through the Jews. "Salvation was of the Jews." I pray you to study the words addressed to the Samaritan woman in the 4th chapter of the Gospel of St. John.

But in the face of all the spirituality so introduced, man's nature remains the same, and the natural man receiveth not the things of the Spirit of God. Now, if Christianity consists of the things of the Spirit of God, and if the natural man receives not the things of the Spirit of God, what is he to do with Christianity? He must either reject it altogether, or he must introduce into it things that are not things of the Spirit of God, and call them Christianity. This is what has been done. The great majority of those who professed Christianity from the beginning have been under the dominion of superstition, and superstition revels in external ceremonial. What else can it do? Stirred by its fears to take some action, and not having faith in the things that are not seen, what can it do but busy itself with the things that are seen? Therefore its priest must be visible, its confession must be addressed to something visible, its absolution must be pronounced by something visible. Instead of the hidden unction of the Holy One, it must have visible oil: instead of hidden godly sorrow, it must have visible penance. It walks by sight. This is not Christianity. This is a caricature of ancient Judaism, and like other caricatures it goes beyond its model in the way of excess. The Jewish priesthood offered sacrifices for the living, and for the living only. It remained for the exaggeration presented to the world by the great apostacy from the Christian faith to offer sacrifices not only for the living but for the dead.

You are aware that the point I have now reached has been

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matter of controversy in this country for the last 300 years. But it has recently become a matter of more pressing urgency, because some of our own clergy claim all that the priests of the Church of Rome have ever claimed, and one of our own bishops—I am sorry to be obliged to say, but I must say it, because it is so—one of our own bishops has publicly declared that the English clergy are justified in believing that they have committed to them the same powers which the priests of the Catholic Church, both in the East and in the West, have ever *claimed* for their inheritance. This has made it a matter of such gravity as to demand interference—interference, if we are to be watchmen at all. This is one of the titles by which we are called in our ordination—"watchmen." What is a watchman for? To sleep while others sleep? To sleep while others wake? What is he good for? He is to be awake when others sleep, and he is to cry out when danger approaches, and make his voice heard. There is matter now for interference—I say, if we are to be watchmen at all—interference not by harsh language, not by calling opprobrious names without argument, as we have been slanderously reported, and as some affirm that we do. Where is the proof of it? I have been arguing for this half hour, and hope I have not used a single word that can deserve such a charge. And now, when I enter into the second branch of the subject, and come to the controversial, I hope still to refrain from saying a word that can be called personally disrespectful of my brother clergymen. But I will not refrain from stating what I believe to be truth concerning the fatal heresies which are creeping into our Church.

I now approach the ground upon which such a claim to priesthood as I have described is advanced by some of the clergy of the English Church. They have a right, if we argue in this way against them, and invite a large assemblage of our fellow-citizens to hear us—they have a right that we should deal fairly with what they consider the strength of their position. I have no wish whatever to deal partially, or wilfully to avoid anything that would make for their claim. I cannot, indeed, make any large quotations from themselves. I would consider that a waste of your time, but I will endeavour to avoid any misrepresentation of what they have said.

The claim is grounded upon their interpretation of the language of Holy Scripture in the first place. First, upon the language addressed to St. Peter when our Lord said, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven"—words which He afterwards repeated to all His Apostles, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever

ye shall loose on earth, shall be loosed in heaven." And once more upon the language which He addressed to ten of the twelve disciples in the evening of the day that He rose from the dead, when he said, "As my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained."

These are solemn words; and if we refuse to receive the meaning attached to them by some of our brethren, we are bound, I think, in all fairness to give what we ourselves consider the meaning—not only to object, but, if we can, to instruct.

In the first place we observe that a parallel is here struck in ordinary language between the Lord's own mission and the mission then and there committed to His Apostles. "As my Father hath sent me, even so send I you." In considering this parallel discrimination is necessary, because, as you will soon perceive, it is not absolute,—it is not applicable in every point. The Father sent the Son to make an atonement by His own blood for the sins of the world. It has never been pretended on any side that the Son sent the Apostles to make an atonement by their blood for the sins of the world. Here there is no parallel. Again; the Father sent the Son to take human flesh, to carry it successfully and triumphantly through death to glory, without seeing corruption. It has never been pretended that the Son sent the Apostles likewise to carry human flesh through death triumphantly to glory. They died, and their sepulchres are with us to this day. Here there is no parallel. But in some points there must be a parallel, and an important one; and so there is. As the Father sent the Son to speak in His name and with His authority, so that whoever heard the Son heard Him, and whosoever believed the Son believed Him, and whosoever despised the Son despised Him,—even so the Son sent the Apostles to speak in His name. So He said to them—"He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."

Again, the Father sent the Son to work miracles, in attestation of the truth of His word. He declared Himself to be the true witness, testifying what He had seen; and in attestation of this claim He appealed to His works. "The works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me."

In like manner the Son sent the Apostles, and commissioned them to work miracles in attestation of their mission,—to heal the sick, cleanse the lepers, raise the dead. "Freely ye have received,

freely give." And they did so. They went forth preaching everywhere, the Lord working with them, and confirming the word with signs following.

These are parallels. Thus, in the matter of making atonement there is no parallel: and in the matter of speaking the truth infallibly there is a parallel. It remains to be examined, whether in the matter of forgiving sins there is a parallel or not. It may be as exclusively the Son's work, as atonement was: or it may be as common to Him and His Apostles, as working miracles was. Which is the truth? Which did Jesus mean when He said, "Whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained."

What is the meaning of these words? Two interpretations are given to them. They are taken either to mean an application to the *persons* of men, conferring on the Apostles judicial powers to pardon or condemn; or to the *characters* of men in the light of God's revealed truth, conferring upon the Apostles infallible inspiration to declare what description of men are pardoned, and what description of men are condemned. I pray you to consider for a moment the first interpretation of these words. Taken in the first sense they invest the Apostles with absolute authority to loose or bind, to pardon or not to pardon, just as they pleased. There is no mention of the state of mind of the person, no allusion to his faith, to his opinions, to his character, or suffering. There is no restriction. The whole power is left unconditionally in the hands of the Apostles, as if THE LORD had said to them, Go ye into the world; be ye judges for eternity between man and man; whom you will, pardon; whom you will, condemn; salvation and damnation are in your hands. *You act as God.* "Whose soever sins ye remit, they are remitted; whose soever sins ye retain, they are retained." Now this is no caricature. This is taking the words as they are. Supposing this to be the literal meaning of the words, without paraphrase, without having recourse to any evasion, this, I say, is no caricature of the claim started by those who take this interpretation of the words. If it would not take me away from my immediate subject I could give an illustration of this,—that the claim put forth by the head of the great apostasy is in strict accordance with this view of the case. He has claimed authority over men and nations, and claims to be head over all states and kingdoms on the very plea that this is the meaning of these words. Those who claim less than this, and yet maintain this interpretation of the words, are obliged to introduce some paraphrase of modification. They do what they accuse us of doing. But we introduce no modification, as you will see.

The second interpretation of the words is that the Lord Jesus

Christ gave to the Apostles power and authority to state His truth so infallibly that their statements, in their application to every man upon earth, would be found in accordance with the decision of the God of heaven; as if Jesus had said to them, Go forth among men, teach my truth; you are in possession of the mind of God with regard to the salvation of men; when you declare on earth what description of men are pardoned, you are in strict accordance with the mind of God in heaven; when you declare on earth what description of men are condemned, again you are in strict accordance with the mind of God. *You speak as God.* It is in truth not you that speak, but the Holy Ghost that speaketh by you. This is no caricature on the other side. This is precisely what was claimed for the Apostles—that they had plenary inspiration. They spoke as God. I ask no paraphrase, but, taking this as the meaning of the words, I claim its absolute application to the men to whom it was addressed.

Now which of these is the true meaning of the words. This is the question to be tried, and how shall we try it? I propose to try it on five different issues.

1. First we inquire about the words themselves. Can we ascertain in any way whether the Jews were in the habit, in our Saviour's time, of using such words; if so, in what sense they used them? There is nothing in Holy Scripture to answer that; and therefore, in examining it, we must rely upon fallible testimony. But in an historical matter of this kind the testimony of man is ordinarily sufficient where there is no assignable reason why he should deceive. Now, it is on record that the Jews were in the habit of using such words as those, and I quote a passage from Lightfoot, in the third volume of his Commentary, where he says that binding and loosing in their vulgar speech signified to prohibit and to permit, or to teach what is prohibited or permitted, what lawful or unlawful:—

"Our wise men say that in Judah they did work on the Passover eve till noon, but in Galilee not at all, and as for the night, the school of Shammai *bound* it, that is, forbade to work in it, or taught that it was unlawful; but the school of Hillel *loosed* it till sunrising, or taught that it was lawful to work till sunrise.

"Rabbi Jochanan went from Tsipporis to Tiberias; he saith, 'Why brought ye to me this elder? for what I loose he binds, and what I bind he looseth.'

"'The Scribes have bound leaven,' that is, they have prohibited it. They have upon necessity loosed salutation on the Sabbath, *i.e.*, they have permitted it, or taught that it was lawful.

"Nachum asked Rabbi Jochanan concerning a certain matter, to whom he replied, 'Thou shalt neither bind nor loose.'

"Rabbi Chaiia said, 'Whatsoever I have bound to you elsewhere, I

will loose to you here.' 'The mouth that bindeth is the mouth that looseth,' &c. Thousands of instances of this nature might be produced, by all which it is clear that the Jews' use of the phrase was of their doctors or learned men's *teaching* what was lawful and permitted, and what was unlawful and prohibited. Hence is that definition of such men's office and work: 'A wise man, that judgeth judgment maketh unclean and maketh clean,'—'bindeth and looseth,' that is, teacheth what is clean and unclean, what is permitted and prohibited. And Maimonides, giving the relation of their ordaining of elders, and to what several employments they were ordained, said thus:—'A wise man that is fit to teach all the law, the consistory hath power to ordain him, to judge, but not to *teach*, *bound*, and *loose*; or power to teach, bound, and loose, but not to judge in pecuniary matters; or power to both these, but not to judge in matters of mulct, &c.' So that the ordination of one to that function which was more properly ministerial, or to teach the people their duty—as what was lawful, what not; what they were to do, what not to do, was to such a purpose, or in such a tenour as this, 'Take thou power to bind and loose, or to teach what is bound and loose,' for they use both expressions.

"By this vulgar and only sense of this phrase in the nation, the meaning of Christ using it there to His disciples is easily understood; namely, that He first doth instate them in a ministerial capacity to teach, what bound and loose, what to be done and what not."

In claiming this then, as the meaning of the words, we are not putting any unprecedented, or extravagant, or unnatural meaning upon them; and we are avoiding a meaning so unnatural, and a consequent claim so extravagant, that except by the Papacy in the plenitude of its arrogance, it has never been consistently acted on.

2. The next step in the inquiry is, can we ascertain what the Apostles themselves thought was the meaning of the words? Is there anything in the manner in which they acted and spoke which throws light upon their own opinion of the nature of their commission? Did they act and speak as men who felt themselves invested with judicial power over the persons of their fellow-men, or did they act and speak as men who felt that they had an infallible gift to teach what was true to their fellow-men? Which would you say, from a knowledge of the Acts of the Apostles and the Epistles? Which was their manner of treatment?

(1.) Take the very first scene, when the Apostle Peter had the keys given to him to open the Gospel to the Jews. It was on the day of Pentecost he preached the Word, multitudes were pricked to the heart, and cried out, Men and brethren, what shall we do? What did he say? Did he address these sin-stricken creatures as a man possessing power to forgive sin? There is no trace of it. What did he do, then? He preached the Gospel—he proclaimed the salvation by Jesus Christ. He

said, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And when he used the other key, when by a vision from heaven he was directed to the house of a Gentile, and found Cornelius waiting for him, there was a case for exercising the full functions of his office. Here was the case of a sinner desiring to know the way of salvation according to the will of God. What then did the Apostle do? He did what we allege the Lord desired him. He proclaimed the truth. He preached Jesus, and said, "To him give all the prophets witness that, through His name, whosoever believeth in Him shall receive remission of sins." Now I ask any fair inquirer, is there any trace on these two occasions in the history of St. Peter—is there the slightest intimation of his having felt that he possessed what is now claimed as priestly power? He acted as if he possessed, what we claim from the words, infallible inspiration to tell the truth. He acted like a man who felt that. But if he felt that he had the other power, he strangely concealed it, and has left us no trace of it in his history. Some will say, Do you forget Ananias? is not that a trace? But what is it a trace of? Look at it. Ananias sold his possessions, and kept back part of the price, and laid down the other part as if it had been the whole, at the apostle's feet. Peter saw through the cheat. Exercising that gift of the Holy Ghost, the discernment of spirits, he saw what Ananias had done. And what did he do? He spoke to him. He spoke the truth. He said, "Ananias, why has Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Thou hast not lied unto men, but unto God." Peter did not strike Ananias down. It was the finger of God that struck him down. All that Peter did was to speak. Here was no confession. Here was no refusal of absolution. Here was the detection of a hypocrite, followed by the immediate judgment from the Almighty.

Contrast this with Peter's conduct with reference to another part of his commission. I told you that our Lord said to the Apostles when they were to go forth they were to heal the sick, to cleanse the leper, to raise the dead, to work miracles. Well now, let us see how they understand that part of the commission. Peter and John found as they were going into the temple one afternoon a man that was lame from his mother's womb. The man, who was forty years of age, lay at the gate of the temple begging alms. When Peter and John were going past him he begged an alms, and Peter looking at him said—"Look on us." He looked, expecting to get something. Then Peter said—"Silver and gold have I none, but what I have I give unto thee." What I have! What had he? "In the name of Jesus Christ of Nazareth, rise and walk."

The power of working miracles he had in him. He committed himself before all, for he lifted the cripple by his hand, and immediately his feet and ankle bones received strength, and he leaped and walked, and praised God. Here then Peter acted as a man who knew he had the power to work miracles, but he never acted as a man who knew that he had the power to forgive sins.

(2.) And now look at the case of St. Paul. When the words under examination were addressed to the Apostles, Paul was not an Apostle. At that time he was a persecutor. When he was changed from being a persecutor, and made an Apostle, he received his commission from the same Divine source. Was the commission given to St. Paul identical in meaning with that which had been given to the other Apostles before, or was it diverse? If diverse, where is the unity of the commission—where is the unity of the Church? If identical, then we have in it the grand advantage of what may be called another version given by the Lord Himself, of the commission that He had given to the Apostles. If any of my Reverend Brethren who wholly disagree with us on this great question should happen to be in this meeting, I most earnestly and affectionately beg his attention, and ask him to look at the commission given to St. Paul. Here it is:

Jesus said to him, "Rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee: delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance amongst them which are sanctified by faith that is in me." And what interpretation did the Apostle put upon these words? How did he proceed to fulfil his commission? He said, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." Thus, in proclaiming the truth he was doing what he understood himself to be desired to do. He was rendering what he himself considered obedience to the heavenly vision. Here is no mention of Priesthood, no figurative language which can be misconstrued into any meaning of Priesthood. Here is no mention of binding or loosing, retaining or remitting. On the contrary, all here corresponds with our interpretation of our Lord's words to the other Apostles. St. Paul was constituted a minister and a witness, but not a priest. If the two commissions be not identical in meaning, St. Paul's was grievously defective—

yet he was not behind the chiefest of the Apostles: if they be identical, there is nothing of Priesthood in either.

But, passing from the commission to the ministry of St. Paul, our opponents in this argument make much of his treatment of the incestuous Corinthian, as supplying an instance of that priestly authority to forgive sins, the existence of which we deny.

Now, my friends, I beg your attention to this case. It was a case of great scandal in the Church of Corinth. A professed believer in Christianity had been guilty of a sin which was abhorrent even to the natural conscience of the heathen. What were they to do with this man? The Apostle was absent. They wrote to him, asking his advice in the matter, inquiring what they were to do with this offender. He stated in reply what they were to do, and very strong was his language, commanding them to separate the offender from their company. His language was, "I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." And after a few words of warning, he winds up by saying, "Therefore *put away from among yourselves* that wicked person."

This separation from the Church was the punishment. The language will be explained if you bear in mind that the Apostle divided mankind into two classes—the Church and the world, and that he describes the world as governed by the devil. Satan he calls the god of this world, the prince of the power of the air. To cast a man out of the Church was to cast him back into the power of Satan; and this was the meaning of the language he used, "put away from among yourselves this wicked person." That was done. The punishment was inflicted by the Church upon the offender and penitence followed. A fresh perplexity then arose in the Church, as to what they were to do. Were they to receive him back, or was his offence to be considered irretrievable. Again the Apostle wrote, "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love towards him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ." As if the Apostle had said, You wrote to me when

he was an offender. I told you to put him away for his good. You have inflicted a punishment upon him—*inflicted by many*, not by me as a priest, but by the whole Church. That has brought him to his senses. And now he repents. And you ask what are you to do, O, receive him back, and forgive him. That there was nothing of auricular confession by St. Paul—that there was nothing of absolution by St. Paul—that there was nothing of what is commonly called priesthood in the case, is proved by the simple fact that the occurrence from first to last took place in the city of Corinth, and that Paul was in Macedonia. He wrote from Philippi.

I must further observe, under this head, that the Apostles never called themselves priests. Neither is this because they are altogether reticent concerning themselves and their office. St. Peter called himself an elder, St. John twice called himself the elder, and he describes his office as that of a herald. "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." Here was the highest achievement of the glorious Gospel in the simplest way pronounced. "That which we have heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." St. Paul describes his office as that of an ambassador for Christ, and he glories as the climax of the grace given to him in his privilege that he should be a preacher among the Gentiles of the unsearchable riches of Christ. But some one may remind me, Does not St. Paul call himself a steward of the mysteries of God? He does. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." And now, brethren, what are the mysteries of God of which the Apostle was a steward? There are six things which St. Paul calls mysteries. The first is the incarnation, the mystery of godliness, called also the mystery of God. The second is the great apostacy, the mystery of iniquity. The third is the union of Christ and his Church, the mystery of marriage, which is a great mystery. The fourth is the union of the Jew and the Gentile in one body, a mystery concealed for ages and generations, but now made known, that the Gentiles should be fellow-heirs and of the same body. The fifth is the mystery of the final restoration of the Jews. "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." The sixth is the resurrection of the body. "Behold, I show you a mystery. We shall not all

sleep, but we shall all be changed." To these six things the Apostle applies the word "mystery"; and it deserves your careful attention and your constant remembrance that the word "mystery" is never once in the Bible applied to either Baptism or the Lord's Supper. Outward and visible signs were designed to simplify, not to mystify; to explain, not to conceal, inward and spiritual realities.

I said that in no instance recorded in the New Testament does any one of the Apostles call himself a priest. If they had such an office as that which is now claimed for them, and for others through them, they were either negligent or culpably modest in hiding their divine claim. This is a case in which an argument may be legitimately based on silence; for had their priesthood been their special boast and glory—had it been the special characteristic of their mission, on which they laid the greatest stress —it is absolutely incredible, because it is morally impossible, that none of them should ever have made mention of it, as exercised either by himself or by any of his colleagues. Is it not incredible? Would it not be morally impossible for the reverend brethren to whom I have alluded very respectfully, and, I hope, without giving them any offence,—would it not be morally impossible for them to give up the pride of what is exultingly called catholic truth, and speak of themselves as ministers of Christ Jesus, without the slightest reference to priesthood? They could not do it. But this is made the more remarkable because one of the Apostles, in appointing successors to himself in the Christian ministry by laying on of hands and prayer, and giving them instructions how to behave themselves in the house of God,—the Church, the pillar and ground of the truth, has entirely forgotten the chiefest of all their functions, so as not to make the least allusion to it. He charges them to give attention to reading, to exhortation, to preach the Word, to be instant in season and out of season, to reprove, rebuke, exhort with all long-suffering and doctrine, to do the work of evangelists; to make full proof of their ministry. But there is not a word about priesthood. Alas! alas! for Timothy and Titus. With how small a measure of catholic truth were they entrusted! There was no priesthood in their case. No; but there was the preaching of the grace of God, through the true and only true Priest, Jesus Christ.

On these grounds we feel justified in maintaining that the meaning of our Lord's commission to the Apostles was, not that they were to be judges to deal with persons, and forgive or condemn, but that they were to be infallible teachers of truth, declaring who are forgiven and who are not forgiven, binding faith and salvation together on earth, and loosing unbelief from salvation on earth

as God has done in heaven. The claim, then, which the priests of the Church of Rome make, to which I have already alluded, and which some of our brethren make, not only is a claim which the Apostles did not make,—not only did they not practise it,—but they did practise that which was inconsistent with it. There is no trace of it in the history of the Primitive Church. There is no allusion to it in the early councils of the Church. It was the offspring of sacerdotal pride and arrogance, put forth in the dark ages. England fought against it long, and at last threw it off. Is it now to be introduced amongst us?

3. In opposition to the claim, I urge, in the third place, the fact that there is a total absence from the New Testament of any sacrifice for sin to be offered by a priest.

If any man be a priest, it is of necessity that he have some sacrifice to offer. If any man have a sacrifice to offer, it is of necessity that with reference thereto and in that respect he is a priest. All Christians have sacrifices to offer,—spiritual sacrifices, acceptable to God through Jesus Christ. Therefore, in that respect, and with reference thereto, all Christians are priests. To this agrees the language of St. Peter, addressed to the Church dispersed, the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. He calls them "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." But observe, none of these are sacrifices *for sin*. They are sacrifices of love, of zeal, of self-denial, of gratitude; but they are in no sense or degree sacrifices for sin. For what is a sacrifice for sin? Sin is the transgression of God's law. A sacrifice for sin is an endurer of the death which sin deserves, substituted for the offender, who himself deserved the death. The only satisfying sacrifice for sin is Christ Himself, who offered Himself, pouring out His soul unto death, even the death of the cross. That was perfect. "There remains no more offering for sin." In opposition to this it is alleged that the priests of the New Testament offer Christ Himself in what is called the eucharistic sacrifice,—Christ objectively present in the consecrated elements. That is called in the Church of Rome an unbloody sacrifice. But an unbloody sacrifice for sin is a contradiction in terms, because the wages of sin is death. The blood is the life. The shedding of blood is the death; without shedding of blood there is no death, and without death there is no sacrifice for sin. It is vain to attempt to retain the reality of sacrifice, and at the same time to deny the reality of death. The language of the Church of Rome betrays this. The word used to describe the act of offering is *immolare*—to immolate or kill; and the word used to describe the thing offered is *hostia*—the victim. They declare that Christ is

immolated in the Mass, and they hold up for adoration Christ the victim—*hostia*. Now let me ask our brethren who have expressed a longing for union with Rome, do they immolate Christ in the eucharistic sacrifice, and do they hold Him up as a victim for adoration? Many of you have read the "Church and the World." In that publication, in a paper by Mr. Medd, I find this:—

"As the most holy body and blood of Christ, the alone acceptable victim to make our peace with God, are *offered, that is* continually *presented and pleaded*, by Jesus Himself in heaven, naturally, as we may say, and openly; so the same most holy body and blood are continually presented and pleaded before God by Christ's representatives, acting in His name, and by His authority and commission upon earth."

In this passage "offered" is used as synonymous with presented and pleaded. If this be correct why should the Apostle say, "there remaineth no more offering for sin," seeing he never says there remaineth no more pleading for sin. Just the reverse. To plead is to pray. To offer *for sin* is to kill. I venture to repeat, It is vain to attempt to retain the reality of sacrifice for sin, and to deny the reality of death. And if any assert, as the Church of Rome does,* the reality of death in the Supper of the Lord, our answer is in the language of St. Paul:—"Christ being raised from the dead, *dieth no more:* death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." Who are they, then, that would put him to death again? Who are they that would crucify the Son of God afresh, immolate Him in the Mass, and hold Him up for adoration as a victim? Who but they who don't believe in His one offering, once offered, and in its all-sufficiency; they who have not faith to trust what God has done once for all, but must be perpetually doing, doing, doing something.

4. I resist their claim of priesthood, fourthly, because of the absence from the New Testament of any detailed instruction for the exercise of priesthood. This is made the more remarkable by contrast with the Jewish type. The Jewish priest had minutely detailed instructions concerning the leprosy, the great typical disease in its various phases; how to deal with it in every case;

* The words of the Council of Trent are these:—"Nam celebrato veteri pascha, quod in memoriam exitûs de Ægypto multitudo filiorum Israel *immolabat*, novum instituit Pascha se ipsum, ab Ecclesiâ per sacerdotes sub signis visibilibus *immolandum* in memoriam transitûs sui ex hôc mundo ad Patrem, quando per sui sanguinis effusionem nos redemit, eripuitque de potestate tenebrarum, et in regnum suum transtulit."

And again, in the next chapter,—"Et quoniam in divino hôc sacrificio, quod in Missâ peragitur, Idem ille Christus continetur, et incruente *immolatur*, qui in arâ Crucis semel se ipsum cruente obtulit," &c.

how, when, and under what circumstances they were to pronounce a man clean; when, and under what circumstances they were to pronounce him unclean; when they were to shut him up for a week, and to examine him at the end of seven days, and then to pronounce upon him; when they were to repeat the process for seven days more. All this you will find detailed in the 13th chapter of the Book of Leviticus. There all the particulars are mentioned, and I will give you a specimen of them:—"When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy, then he shall be brought unto Aaron the priest, or to one of his sons the priest: and the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him and pronounce him unclean. If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up him that hath the plague seven days: and the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin, then the priest shall shut him up seven days more." I need not read further. All these symptoms were outward and visible. Any man, with the ordinary perception of a man, and with good eyesight was competent to deal with the circumstances of the case. All this was a type, as the priest himself was a type. But look at the antitype. The seat of sin, the great leprosy of human nature, is the heart. There, within, is the deceitfulness and desperate wickedness. Hear His description, who would not exaggerate, and could not be deceived:—"From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness." With comparatively few exceptions, the workings of this great epidemic are not visible by man. No man can take cognisance of them; no man can deal with them. The New Testament contains no directions concerning the various phases of sin, such as the Old Testament contains concerning the leprosy. And why so? Because the priesthood of the New Testament is not transferable from the Lord Jesus himself, and He requires no instructions. He sees the inward disease in all its subtle workings, as clearly as the typical priest saw the varying symptoms of the cutaneous eruption. He knows when to reprove, and when to encourage; when to wound, and when to heal; when to prolong mourning and heaviness, and when to pour in the oil of joy and gladness.

But if any of his ministers attempt to do this, where are their

instructions? If any of our young clergymen, following the example of Dr. Pusey, and encouraged by what he has recently written, undertake to deal judicially with sin, and to apportion penance, are they presumptuous enough to suppose that they can do so impromptu, without any training or instruction? And where are they to procure this? Thank God there is no English literature on the subject. They must have recourse to the casuists of the Church of Rome, of whom it is no more than justice to say that they have thoroughly exhausted a disgusting subject. Of *Vasques, Viva, Cajetan, Dens, Liguori*, and others, it may be truly said that evil communications corrupt good manners. Their dissertations on the commandments, their sliding-scale of sin, their doubts expressed and solved, their probabilities advanced and retracted, their balancings apologetic of dishonesty, and suggestive of indecency, their proficiency in both the arts ascribed to the celebrated Roman conspirator, ***simulatio et dissimulatio***, all these resemble the training of fiends for the destruction of men's souls, and not the thoughts, and principles, and practice of a priesthood established by the Lord Jesus Christ.

Much of what I have referred to has hitherto been kept in the monkish Latin in which it was originally written; but the time may come when it will become our bounden, though painful duty to rouse the indignation of Englishmen at the expense of their modesty, by translating and circulating some of the contents of that charnel-house.

5. I have but one clause more. We reject the claim to Priesthood, fifthly, by an appeal to the language of the Church of England concerning confession and absolution. The word *priest*, as used in our Prayer-book, is an abbreviation of presbyter, which means an elder. In proof of this, I refer to the Latin version of our Thirty-nine Articles, where the word presbyter is used, and not *sacerdos*, which would have been the word had the person spoken of been designated a sacrificing priest. I refer also to the Thirty-second Canon, which is entitled, "None to be made deacon and *minister* both in one day." In this Canon the words minister and priest are used interchangeably.

The action of the minister or priest is distinctly referred to four times in our Book of Common Prayer.

(1) The first, in our daily service, defines with precision the "power and commandment" which God has given to His ministers. It is to *declare* and *pronounce* to His people, being penitent, the absolution and remission of their sins. The prerogative of *conferring* what the minister thus declares belongs to God alone. "HE pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel." Here every thing is in its

scriptural place. The donor of the blessing is God. The receiver of the blessing is the penitent believer. The messenger authorized to declare and pronounce the consolatory truth is the minister. The declaration itself is a transcript of the language which apostles spoke as they were moved by the Holy Ghost; and, therefore, in making this declaration every minister is actually binding on earth what is bound in heaven.

(2) The form of absolution in our Communion Service implies, without directly asserting, the ministerial office. It declares that Almighty God has promised forgiveness of sins to all them that with hearty repentance and true faith turn to Him, and then uses this animating and encouraging truth as the basis of a prayer that He may be pleased to do as He has said.

(3) The invitation to the Communion.

Introductory to this, let me remind you that St. Paul, writing on the subject of the Lord's Supper, says, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." More generally, he says, "Examine your own selves, prove your own selves whether ye be in the faith." And St. John says, "If our heart condemn us, God is greater than our heart, and knoweth all things; if our heart condemn us not, then have we confidence towards God." From these and such portions of the Word of God it appears that every sincerely inquiring Christian may ascertain whether he is in the faith or not. Our Church, in her Catechism, asks, "What is required of them who come to the Lord's Supper?" and answers, "To examine themselves," &c. And in this invitation, after plain and practical instructions for self-examination, she adds, "And because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience, therefore if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that, by the ministry of God's Holy Word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

We suppose the inquirer honest and sincere, and then we ask, Concerning what is it possible for such a man to have any real scruple or doubtfulness, and therefore to require any counsel or advice? Not, surely, concerning any actual sin, such as he can confess as a sin. Not, surely, concerning any thing which he can to himself or to another truly call a sin. With reference to all such he knows his duty without any doubtfulness, whatever reluctance he may feel to forsake his sin. This is broadly stated

in the preceding part of the invitation. With reference to known sin, such as he can confess, he can have no doubtfulness, and can require no counsel to remove embarrassing scruples. And therefore the interview with his minister to which he is here invited has no reference to known sins.

Concerning what then is it that he can really require counsel and advice, and the experienced ministry of God's Holy Word?

We can readily understand that a man of a tender and scrupulous conscience may be in much perplexity concerning himself as in the presence of his God. He is conscious of certain motives of action, and he is doubtful whether they are Christian motives, or even compatible with real Christian sincerity. He feels the intrusion of thoughts which disturb him—sceptical thoughts, blasphemous thoughts, vain, self-sufficient thoughts, and he doubts whether they can co-exist with genuine saving Christianity. He may be in the state of mind described in one of our popular hymns—

> "'Tis a point I long to know,
> Oft it causes anxious thought,—
> Do I love the Lord or no—
> Am I His, or am I not?"

In this state of mind, and with possibly a very limited acquaintance with the Word of God, he may not be able to avoid scruples and doubtfulness, and attain to a full confidence in God's mercy, and a quiet conscience. And because it is requisite that, without such confidence and quiet, he should not come to the Holy Communion, he is invited to take counsel with some minister of God's Word, whose more extensive acquaintance with the contents of Holy Scripture may meet his scruples, solve his doubts, and so "by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience."

This is the sort of case contemplated in the invitation.

The occasion is expressly limited to preparation for the Communion. It is his *grief herein*, and not his griefs in the plural number, as Dr. Pusey writes it, that he is to open. The help given is limited to the ministry of God's Holy Word. The whole absolutely excludes any confession of known sin, or any habitual resort to the minister for that purpose.

(4) The only remaining passage is in the Service for the Visitation of the Sick.

The language here is more pointed, because it is more personal. The minister is no longer dealing with general declarations, to be appropriated or not, according to the various characters of those who hear him. All that belongs to *character* has been already investi-

gated, as far as man can investigate the mind of his fellow-man. Having received from the sick man, satisfactory answers as to his repentance and faith, the minister is thus directed:—"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort. Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences. And by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Then follows this prayer for the forgiveness of this very person:—"O, most merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more, open thine eye of mercy upon this thy servant, *who most earnestly desireth pardon and forgiveness.*" I need read no more.

On this, I observe, first, that there is no intimation in the Service of the sick person being alone with the minister. On the contrary, the responses in the Service in praying for the sick involve the necessity of others being present. This excludes, *in limine*, all auricular confession. That is the first step.

Secondly, if the words be a declaration of God's pardon to the penitent they are in harmony with the prayer that follows imploring such pardon. But if they be a description of an act of pardon then and there performed by the minister actually clearing the sinner from his sins, the prayer that follows is superfluous, unsuitable, out of place—it is a work of supererogation. But as a further argument to show what reason we have for believing that the words were intended as a declaratory statement of God's forgiveness of the penitent and not an act of the minister at the moment, I refer to the Canons of the Church of 1603. They have not the force of law, with the exception of one which is embodied in the Act of Uniformity: but they have all the force of Convocation when acting under the Royal License. In the 45th and 46th of these Canons the difference is clearly laid down between incumbents that were preachers and incumbents that were not preachers. At that time a large number of men became ministers of a preaching Church, but that did not qualify them as preachers, and they could not preach. To meet this necessity a book of Homilies was prepared, and they were desired to read them. But there were some incumbents who were competent to preach and licensed as preachers, and the distinction between them and the non-preachers is made clear, and is defined in the Canons which I have referred to. In the 67th Canon we

read these words:—"When any person is dangerously sick in any parish, the minister or curate, having knowledge thereof, shall resort unto him or her (if the disease be not known or probably suspected to be infectious) to instruct and comfort them in their desires, according to the order of the Communion-book, *if he be no preacher*; or, *if he be a preacher, then as he shall think most needful and convenient.*"

If the man was no preacher—if he was incompetent to declare the Gospel, he had words provided for him by the Church that he was to use, more likely to proclaim God's mercy than any stammerings of his own. But if he was a preacher—if he knew how to proclaim the grace of God in Christ, then he was not to use the words, except he thought them fit, but words that he thought most fit and expedient. Does this not plainly imply that in the mind of Convocation the meaning of the passage was preaching the Gospel? The use of the words was prescribed to non-preachers. But preachers were at liberty to use other words as they saw fit. Under this Canon, none of us are now bound to use these words. If any man ask me to use that service, my answer is, "No! I can preach," and am therefore commissioned by the Church to use such words as I think most needful and convenient—these, or others to the same purpose.

If any of my brethren in the ministry, having regard to the Canon of the Church, feel themselves *compelled* to use the *ipsissima verba* of this service, I can only condole with them, on the confession thereby made, that they are not preachers, and therefore not competent, and therefore not at liberty, to use such words as they shall think most needful and convenient.

Well, dear friends, I must now conclude. I look up, I look up to our Great High Priest; of the things we have spoken this is the sum. We have such a High Priest, who is at the right hand of the throne of the Majesty of heaven, touched with a feeling of our infirmities. There He sits in the glorious Confessional, and this whole earth is but one of the whispering galleries of His great temple of the universe. Whisper, and it reaches His ear, it reaches His heart. He has every qualification, His sympathies are perfect, because He has human nature without any mixture of human selfishness. It is selfishness that mars sympathy. In proportion as selfishness prevails sympathy is dulled. In Jesus there is no selfishness. There is all perfect sympathy. Imagine a vessel wrecked in deep water, near to a rock, and there is a man on the rock. The struggling creatures thrown at once into the water, cry for help. To whom do they cry? Not to one another. They are all in like circumstances, and cannot help one another. Not to the rock. It has no feeling for

them. To whom then do they cry? To the man on the rock. He is of their nature, and can feel for them. He is not in their circumstances, and can help them. Christ is the man on the rock. Cry to Him in your trouble. Lift up your hearts to Him. Make known your desires to Him. O beware how you open heart or soul to a fellow-sinner. You may, for mutual benefit, confess your faults one to another, that you may pray for one another. In the confidence of Christian friendship you may entrust a secret, that your friend may help you to pray for God's blessing. But that is the *mutual* confidence of friendship, and has nothing in it of the prostration of priesthood. Keep clear of the Confessional upon earth. If it ever prevail again in England farewell to domestic happiness, farewell to domestic peace, farewell to mutual trust and confidence between parent and child—aye, between husband and wife. England, have done with it. Our forefathers discarded it. In the name of God, never receive it again.

CHURCH ASSOCIATION LECTURES.

No. II.

RITUALISM:

A LECTURE

BY

THE VERY REV. FRANCIS CLOSE, D.D.,

DEAN OF CARLISLE,

AT ST. JAMES'S HALL, PICCADILLY, LONDON,

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1867.

PRICE THREEPENCE.

RITUALISM.

THE presence of such a Meeting as this, in the midst of this busy city, and at this hour of the day, is at once a demonstration to my mind that the subject we are met to discuss is one of paramount importance. We are not here to debate whether there shall be a little more or a little less of decoration in our churches; whether we shall have a hymn or two more, or a chant or two less; nor to discuss the particular ceremonies which may be lawfully or properly introduced: but I may say for myself at least, that I come here with a deep and profound impression that we are about to explore the nature of a monstrous evil, to expose an impending danger, and to persuade each other and the world at large that if we would save the Protestant faith, and retain our open Bibles and simple worship, we must all be up and doing.

This question has made vast progress during the last eighteen months. At that time a few of us attempted, but it seemed in vain, to excite public interest upon the subject. Many were profoundly asleep upon it. They thought that these were only the strange vagaries of a few sensitive and imaginative persons, who were bent on the decoration of our churches, and the improvement of our musical worship. But the true character of that important subject which I am about to discuss, comprehended in that one single word—RITUALISM, is beginning to manifest itself. The topic can be no longer suppressed. It is evidently penetrating every grade of society, and crops out even in many pages of the public journals. Last year it was whispered in both Houses of Parliament, but I suspect that during the present session it will again be heard there, in accents long, and loud, and deep. Both Houses of Convocation debated the subject last year; and a Committee of the Lower House presented a Report to the Upper House of such a colourless character, that it has been well and sarcastically described by the Bishop of St. David's "as a *mosaic of compromises*, cemented by a general disposition in favour

of Ritualism." If this Report is to be taken as the deliberate judgment of the Lower House of Convocation, little is to be expected from them in support of the Protestant institutions of the land. But, strange to say, the Upper House, after having had a vacation to think over it, have entirely ignored this tessellated pavement of compromises, and have just passed Resolutions of the greatest importance, and calculated, in some measure, to redeem the character of the Upper House, at least in the eyes of sincere Protestants. That these Resolutions mean determination and action, I gather from the reception they met with in the Lower House. If a bombshell had burst among these clerical legislators, it could scarcely have occasioned more alarm or perturbation. They first peremptorily negatived the Bishops' Resolutions altogether: and it was only when they had denuded them of the preamble, which gave them special point against the Ritualists, that they could be got through the House. And then they were accompanied by such observations as these,—"Remember, this is not law; it is only the private opinion of the Bishops," &c. This united, unanimous declaration of the whole bench of Bishops calls for the exclamation from us, "Thank God we have a House of Lords!" I fully concur with the remarks of the celebrated S. G. O., in yesterday's *Times*, that this declaration of the Bishops must not induce us to relax our efforts against Ritualism. I would go further, and express the opinion that this important announcement of the Bishops in Convocation assembled, will be a *brutum fulmen*, or an operative agency against Ritualism, in proportion as it is or is not supported by public opinion. If you, the clergy and laity of our Church, make your convictions known and felt in all legitimate ways; and if their Lordships feel that the great majority of the Church is with them, and will support them, if necessary with pecuniary aid, rest assured the Bishops will prove true to their word.

But I now address myself to the subject before me, the great subject of RITUALISM; a topic so wide, so indefinite, so comprehensive, that it is difficult to confine myself within reasonable limits. But I will endeavour to condense my argument, and taking up Ritualism as a whole, avoid detailed branches of the subject which are properly left for discussion at subsequent lectures.

It is now well understood what we mean by RITUALISM, namely, —A GORGEOUS CEREMONIAL, VEILING THE FALSE DOCTRINES OF ROME.

I shall then endeavour to prove to this Meeting that this Ritualism is—

I. CONTRARY TO GOD'S WORD WRITTEN, BOTH HISTORICAL AND DOCTRINAL.

II. That it is opposed to the genius, the principles, and practice of the Reformed Church of England.

III. That it is a deadly peril to immortal souls.

I. In appealing to the Word of God, primarily, on the subject of a religious ceremonial, I am following the guidance of our beloved Church, who directs us to that source of Divine teaching on all subjects. And here, at the very outset, the Church of England and the Church of Rome diverge. Romanism and Ritualism always place the Church above the Bible; the Church of England always places the Bible above the Church. Not only in her Sixth Article does she teach that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith;" but throughout the whole Thirty-nine Articles, the Church assigns this as the chief reason for accepting what she believes, or rejecting anything which she disowns—namely, that it is, or is not to be found in Holy Scripture. For instance, do we accept the three Creeds as articles of the faith? Ask a Ritualist why he believes them; he will give you a long list of authorities; he will mention this Council and that Council, this saint and that saint; but what does the Church of England say? She believes them as the Eighth Article declares, "because they may be proved by most certain warrant of Holy Scripture;" not because they were held by this saint or that saint, by this man or that man. The Twenty-first Article asserts that "the Church has no power to ordain anything contrary to God's Word written; and that she is only "a witness and a keeper of Holy Writ," not a maker and sole interpreter of it! Again, she declares in her Twenty-first Article, that even "General Councils"—the highest authority that the Church on earth recognises—are not to be blindly followed; for "they may err and sometimes have erred," and are not to be believed, if what they decree is not "taken out of Holy Scripture." Again, the Church denounces "purgatory, and the invocation of saints, the adoration of images, and reliques." And why? Because they are "grounded upon no warranty of Scripture, but rather repugnant to the Word of God." She will not have her services in Latin; and why? "Because," as the Twenty-fourth Article says, "it is a thing plainly repugnant to the Word of God." Does she not believe in "Transubstantiation?" It is "because it cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture." In her Article on ceremonial, the Thirty-fourth, while she admits that every Church has a right to institute its own ceremonies, she guards herself by saying, "so that

nothing be ordained against God's Word." In appealing, therefore, to Scripture, I am following in the steps of our Church; and it is the more necessary to do so, because certain advocates of a gorgeous ritual are also venturing on this ground, the only ground upon which I ever consent to meet them, the Word of God. A distinguished person has recently come to the help of the extreme Ritualists. They have gone down to Egypt for help—that is to say, to America; and they have found an American Bishop, who has just published an elaborate work on the ceremonial of the Christian Church, splendidly bound, with gold ornaments, which I at first took to represent a house on fire, but afterwards found that it was a censer with golden incense spreading its rays far and wide. The Bishop of Vermont—Bishop Hopkins—has published this book in New York. It has not yet been published in this country; but it gathers importance from the fact that the ENGLISH CHURCH UNION has circulated it widely, sending a copy of it to each of the English bishops. I shall have occasion to refer to it more at length as I proceed, but at present I will only remark that the argument of Bishop Hopkins is briefly this—"The temple worship of Israel was a gorgeous ritual: it was appointed by God Himself; therefore God loves a gorgeous ritual; and if we would serve Him most acceptably, we should adopt that ritual, as far as we can, in the Christian Church, omitting only those rites which are expressly prohibited." That is the Bishop's argument; let us examine it in the light of God's Holy Word.

Turning then to the Scriptures of Truth with this view, and taking a rapid glance over their historical records, it appears that for about two thousand years God was worshipped without any ritual at all. That was the patriarchal dispensation, when men are supposed to have walked very near to God, but totally without Ritualistic ceremonies, incense, processions, decorations, and other things, which we are now told are absolutely necessary. There was then no ritual. There was the rude wayside altar, and the atoning sacrifice; there must be substitution, bloodshedding, death, and burning. That was God's revealed mode of worship for two thousand years. During the two thousand years which next succeeded in the order of time, the Mosaic dispensation was revealed by God Himself, establishing the most elaborate ritual ever required of His worshippers; and here we agree with the Bishop that it was a direct revelation from God—that every minute particular of ceremonial, down to the golden snuffers on the altar, was matter of direct revelation from heaven,—was not only commanded by God, but its violation was severely punished by Him. The dispensation or ministration of Moses was emphatically a Ritualistic service, and upon this there can be no difference of opinion.

But now we enter upon a third period of two thousand years—another and a different dispensation altogether is introduced to the world. The Son of God Himself appears and lays the foundation of the Christian religion; and according to the same inspired records, we pass insensibly from an extreme Ritualistic dispensation to one which, as far as appears on the page of Scripture, is almost as destitute of ritual as the patriarchal dispensation itself. How is this to be accounted for? Will the assumed reticence of our Divine records justify us in following the advice of the American bishop? Shall we adopt as much of the Jewish ritual as the case will allow, and shall we please God thereby? On the contrary, a slight glance at the scriptural evidence, both historical and dogmatic, will abundantly prove that the old Ritualistic dispensation was abolished and done away; and that the Christian dispensation is now established by the same Divine authority—a purer, more scriptural, more intellectual, more free, more liberal service, delivering us altogether from "the yoke of bondage" which had been a law to the Jews.

FIRST, consider our blessed Lord's own personal character and teaching. Those who are acquainted with the circumstances under which He appeared, cannot expect many open and direct declarations from Him of the abolition of the Jewish economy and ritual. The temple was still standing, and He came not to destroy, but to fulfil all the symbolic services for the justification of man. Hence His observance of the Jewish ceremonies throughout His whole life. He went up from time to time to worship at Jerusalem, and frequented the temple, and observed the holy seasons, both fasts and feasts. At the same time, it should be noticed that His chief object in frequenting the temple was to preach the Gospel. The temple was the place of public resort, like the Areopagus at Athens. There He met the assembled people, and preached day by day. The venerable Bishop of Vermont dwells much on this personal presence of Christ in the temple, arguing from it His love for ritual, and the inferential duty devolving upon us to engraft as much as possible of Jewish ritual into Christian worship, forgetting altogether the far more frequent presence of our Lord in the synagogue. The Bishop scarcely recognises this important fact, that if the Lord Jesus spent some days in the temple, He spent many more in the synagogue. There He taught and preached Sabbath after Sabbath; and the synagogue worship far more resembles our Christian worship than did the temple worship. And there are those outside this controversy who have shown much learning in proving that our Evangelical worship is an imitation rather of the synagogue worship than of the temple worship. But the Bishop's argument falls to the ground; for if, as he argues, we ought to

imitate the temple worship because Christ frequented it, we must, on the same grounds, imitate the synagogue worship because He frequented that still more frequently.

Turning to another subject, we have a remarkable evidence of the simple character of the Christian ministration and worship in the fulfilment of a well-known prophecy—that the glory of the second temple should exceed that of the first. The glory of the first temple consisted not only in the splendour of the building itself and its costly architecture, but in the visible presence of God Himself. At its dedication the majesty of Jehovah was so awfully displayed that the priests fled out of the temple from the greatness of that glory. How was the second temple to exceed the first in glory? Not in its architecture, not in the richness of its decorations, certainly not in its visible glory. But all are agreed that the glory of the second temple consisted in the presence of God manifest in the flesh. Now how did God manifest in the flesh appear? As a poor, simple, unadorned man, "in whom there was no beauty that they should desire him," with no train of angels, no glory round His head. There was the spiritual founder of the Christian religion, destitute of outward pomp and show; yet He said of Himself, "That in this place is one greater than the temple."

On several occasions in the course of His ministry our blessed Lord dropped into the ear of favoured individuals intimations of what was to come to pass; as in that well-known passage in St. John (iv. 21—24), when He assured the Samaritan woman that all Ritual distinctions were about to be done away; and that "the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth," anywhere and everywhere alike. So, when describing His Gospel kingdom to His disciples, He said, "The kingdom of God cometh not with observation," or, as it is in the margin, "with outward show."* Ritualism, on the contrary, is all display, there is nothing to be done without a full train of monks, and processions, with which they tell us St. Augustine converted England.

Again, on a certain occasion, when the Saviour was retiring from the Temple where He had been labouring all day long, one of His disciples pointed out to Him the beautiful stones of the Temple, and said, "Master, see what manner of stones and what buildings are here!" He said, "Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."† Portentous and comprehensive prophecy! Not

* Luke xvii. 20. † Mark xiii. 1, 2.

merely shall Jerusalem be destroyed and the Jewish polity swept away, but the whole symbolic system of temple worship along with it! Its altar, its sacrifices, its priests and Levites—all shall come to an end! so that God's people should not be able to offer a sacrifice if they would!

Regard for a moment the institution of that only ordinance which our Lord appointed before He suffered. What marked simplicity, what a total absence of ceremony! It was after the Passover. It was therefore after a full meal: for the Jews were obliged to consume the whole lamb at the Passover. It was in the evening, not in the morning, "the very night in which He was betrayed," destitute of all show and decoration. It is hardly possible to conceive anything so dissimilar as the original institution of the Lord's Supper and the Romish mass, or the Ritualistic "eucharistic sacrifice." It would seem that they really went out of their way to make their gaudy worship as little like the Holy Supper as possible. It was instituted in the *evening*, and they say that it ought to be taken in the *morning*: it was received after a full meal, they take it fasting: they change the bread into a wafer, and mingle water with the wine! So that hardly a trace of the original institution is to be discovered in their elaborate service.

But another event of a most startling and miraculous description demands our attention. Among the wonders of Mount Calvary, as the Lord Jesus hung upon the cross, when He bowed His head and gave up the ghost, the veil of the Temple which had concealed the most Holy Place for a thousand years—that veil whose mysteries even a pious priest would sooner die than attempt to penetrate—was by some invisible hand rent in twain from the top to the bottom! It was at the hour of evening prayer, when probably unusual multitudes were assembled because of the miraculous darkness, when this strange event occurred—laying bare to the gaze of the wondering priests, who would tell the sign to the astonished people, the place where God was. Is it possible to conceive any supernatural portent more calculated to convey the truth, that the system of symbolism, mystery, and ritual was about to be for ever abolished?

After His death and resurrection our Lord never again visited the Temple. He had done with its forms and symbols—and that dispensation had passed away! In His intercourse with His disciples He entered into spiritual subjects, but He gave them no instructions relative to the mode of religious worship. He bade them go "into all the world and preach the Gospel," "baptizing," but He prescribed no form, only they were to use water "in the name of the Father, and of the Son, and of the Holy Ghost." How

much water was to be used, or whether persons were to be immersed, or washed, or sprinkled, He did not decide; neither form nor ceremony was commanded. He laid down great principles, and gave them the simplest conceivable ordinance: This is the Christian religion, this is the mind of Christ on Ritual!

Hence arises one of the most forcible negative arguments against extreme Ritual in the Christian Church. From the time when the disciples saw the Lord go up into heaven to the latest date of the Scripture narrative not a trace is to be found of a gorgeous Ritual! If any had existed it is quite impossible but that in some of the narratives it must have appeared. But not a vestige is to be found except it be hidden in St. Paul's cloak that he left behind him at Troas! In default of any rational evidence, the high Ritualists, following some old wives' fable of the dark ages, have fixed on this cloak, as some religious dress, a cope or some monkish attire! Outside commentators have innocently imagined that it was part of the ordinary Roman dress: but this is too common, perhaps an Erastian view of the subject! Might it not be suggested to these Ritualistic archæologists that this cloak may be the identical mantle which fell from the shoulders of Elijah on Elisha? There are many things in Ritualism and Romanism not less absurd than this suggestion.

Who would conceive it possible that the Ritualists could press another story into their service? It is mentioned that there were many lights in the upper chamber where Paul was long preaching, and they conclude that those lights must have been the decorations of an high altar! It does not occur to them, that being midnight it was dark at the time, and that candles were lighted for the purpose of enabling people to see—just the reverse of their practice. They light candles on their altar in broad daylight, and in the face of the glorious sun! emblematic it may be of the paltry light of Ritualism, as contrasted with the Gospel of Christ. But enough of these feeble suggestions. Throughout the whole of the sacred story, no encouragement is afforded, no indication whatever is given, that any part or portion of the Mosaic Ritual was to be engrafted into the Christian Church. On the contrary, further investigation will prove that there are strong evidences to the contrary, and not a few direct testimonies against it.

Bishop Hopkins dwells much on the fact that, immediately after the Day of Pentecost, and some years subsequently, the Apostles and the early Christians observed various Jewish ceremonies, attended the Temple, and recognised the appointed fasts and feasts; and he mentions that St. Paul himself, in deference to the High Church party, at Jerusalem, "those of the circumcision," observed some Jewish rites, entered into the

Temple, "and shaved his head;" a compromise which did not seem to be followed up with a providential blessing, but involved disastrous consequences, was the occasion of his imprisonment, and reversed the policy of James, who advised this course to please the many Jews who believed. But the Bishop forgets that the Church was in its infancy at that time, that it was then exclusively Jewish. No Gentile was yet called; that mystery had not yet been revealed. It was on the calling of the Gentiles that St. Peter first spoke out boldly in favour of the liberty of the Christian Church. Returning from his mission to Cornelius, he was violently opposed by the more bigoted Christian Jews, who rebuked him for going among the Gentiles. Peter on this occasion assumed no authority, nor did he claim the power of the keys. He was compelled to produce arguments, and facts, and witnesses to prove that this was God's doing; and it was then only that the opposers yielded, saying, "that unto the Gentiles also God hath granted repentance unto life." On a subsequent occasion the same Apostle of the circumcision, in pleading this cause, used these remarkable words,—"Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"* Moreover, we have direct evidence respecting this same Peter, that he himself abandoned Jewish customs, "and lived as did the Gentiles." Paul withstood Peter to his face. And why? Because he said, before the Jews of the circumcision came to Antioch, "You, Peter, lived as do the Gentiles." He had abandoned the Jewish practices altogether as a man ought to do who belonged to a Church in which there is no difference between the "Jew and the Greek." But no sooner did James and his party come down from Jerusalem than he separated himself from the Gentiles, and became a Jew again; and it was for this that Paul withstood him to his face (Gal. ii. 11—15), proving not only the freedom of the Gentiles from Jewish rites, but the departure of Christian Jews from their Mosaic Ritual. Throughout the Epistle to the Galatians St. Paul argues this blessed truth. In chapter iv. 9, he says, "Now, after that ye have known God, how turn ye again *to the weak and beggarly elements?*" What were they? The very ceremonies which God himself had appointed! Here is an answer to the Bishop. They were ceremonies for the time; Divine ordinances, but no longer in force; done away in Christ! "How turn ye again to the *weak and beggarly elements*, whereunto ye desire again to be in *bondage?* Ye observe days, and months, and times, and years. I am afraid of you." And after much such reasoning, he adds,—"Stand fast, therefore, in the liberty wherewith Christ hath

* Acts xv. 10.

made us free, and be not entangled again with *the yoke of bondage.*" There is another magnificent passage to the same effect in 2 Cor. iii. 7—11. I can only glance at it. There St. Paul is contrasting the old dispensation with the new. One he calls "the ministration of death," the other "the ministration of the Spirit;" one "the ministration of condemnation," the other "the ministration of righteousness." He admits that there had been a glory in the Jewish dispensation; but he says, "If the ministry of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious." And this is the doctrine of the Apostle throughout his epistles. The dispensation of Moses was, from its very nature, its symbolical character, doomed to pass away. When the thing symbolized appeared, when the Saviour came, when the one great sacrifice was offered, when everything was "finished" which God desired in order to reconcile man to himself,—away with the symbols: we no longer need the outward figures when that which was the object of those figures is fully accomplished.

Other passages of Scripture, bearing the same import, multiply upon us; and though fearing to exhaust your patience, I must refer to some of them, the result of my own earnest search into God's Word on this important subject—the fallacies of Ritualism. Thus in the Epistle to the Colossians (ii. 13—19, 21, 22) the distinctive feature of the Jewish ceremonial is clearly defined—it was a *shadow*, not the *substance*:—"Let no man therefore judge you in meat, or in drink, or in respect of a holiday, or of the new moon, or of the Sabbath-days; which are a *shadow* of things to come; but the *body* is of *Christ.*" There is the substance,—"Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up in his fleshly mind. And not holding the head, from which all the body by joints and hands having nourishment ministered, and knit together increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world" —intending the carnal ordinances of Moses—"why as though living in the world, are ye subject to ordinances—(touch not, taste not, handle not; which all are to perish with the using)—after the commandments and doctrines of men; which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh." That is the Apostle's clear protest against the introduction of Jewish Ritualism into the Christian Church.

The Epistle of St. Paul to the Hebrews, as a whole, from the beginning to the end, is one grand testimony to the finished work of Christ, the accomplishment of prophecy, the realization of symbolic worship in Christ, and our entire deliverance from the bondage of minute Ritualistic and legal worship. "Now of the things which we have spoken," saith he (chap. viii. 1, 2), "this is the sum: we have such an high priest, who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." And in the ninth chapter the Apostle, reviewing all those "carnal ordinances" of Jewish worship which excite the admiration of Bishop Hopkins, and which he would reproduce in the Christian Church, declared that they only "signified that the way to the holiest of all was not yet manifest, while as the first tabernacle was yet standing: *which was a figure for the time then present*"..... "which stood only in meats and drinks, and divers washings, and carnal ordinances, *imposed on them until the time of Reformation.* BUT CHRIST BEING COME,"—he proceeds to establish the Gospel system on the ruins of Judaism! and he leads on those to whom he wrote to that sublime consummation of spiritual, heavenly worship, contrasting gloriously with the visible, histrionic worship of modern Ritual:—"Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more. But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus, the mediator of the New Covenant." "Wherefore," he saith, "we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." What more do we need? We have a reconciled God and friend in Christ Jesus; the way is open to us. "Let us come boldly unto the throne of grace," not crawling, prostrate, and kissing the floor, as some Ritualists have taught even ladies to come,—postures worthy only of the worship of the horrible gods of the heathen, but utterly unbecoming in a Christian, "whose body is the temple of the Holy Ghost."

But let it be remembered that when I speak of Ritualists, I do not designate as such those who may have merely indulged in a little more decoration of their services; but I speak of the full-blown, fully developed Ritualism, of "*The Church and the*

World,"—such as is displayed in those innumerable controversial and devotional tracts circulated widely in their congregations, and bearing on their face the most unblushing Popery. Here may be found the hopeless and desperate attempt to justify their gaudy worship by an appeal to the Book of Revelation. It could hardly be believed than even a Ritualist would claim the heavenly visions of St. John as authority for introducing histrionic services into the Christian worship. The attempt is so puerile, so simple, that if it were not gravely propounded it would be beneath notice! Is it so that they have not a poet or a prophet among them, some one accustomed to the wild imagery of Scripture, who might persuade them that the visions of St. John were not intended to convey a material representation of scenes in the heavenly worship, but by a region of imagery to awaken holy and lofty anticipations in our minds? Or, if they will persist in copying the imaginary pictures of heavenly worship, let them copy them faithfully, put foot-lights to their histrionic stage, and introduce all the monsters of the vision, with eyes all over them, or with human heads and bodies of animals. The thought is profane, revolting! Such actings and such arguments offend our common sense. They chill our blood, and we become ashamed of an age which we thought was called advanced. We are driven back by such senseless reasoning to the dark ages!

Now it is in support of such vain traditions as these that the Bishop of Vermont, in the United States, appears as an advocate. His work* would hardly call for so much notice had it not been adopted by the English Church Union, and distributed by them among the English bishops. He lays it down as a primary dogma "that the Divine and only model of all ritual worship is in the tabernacle and temple (of the Jews),—priestly vestments, embroidery, precious stones, incense, anointing oils, the golden candlestick, choral service in the temple, and all this by Divine command," these are models equally for Christian worship. Not only so,—our episcopal guide furnishes us with an enumeration of various articles and ceremonies which he affirms were adopted by the *Primitive Church.*

Now by the Primitive Church we used to understand the Church of the Apostles, for the first sixty or one hundred years of Christianity. But the Ritualistic Primitive Church is the Church at the close of the third and the beginning of the fourth century. It was primitive in one sense, for it was the beginning of all darkness and superstition. The Bishop tells us that these are the "points of voluntary conformity to the Mosaic ritual on the part of the

* "The Law of Ritualism."—Hurd, New York.

Primitive Church:—Orientation, position of the altar, the atrium, gates and veils, separation of sexes, texts, altars, legs, stone altars, candles or lamps, incense, bowing towards the altar, chrism in confirmation, vestments, sticharia and tunicles, orarium, alb, dalmatic." Now such a list as this would have puzzled St. Paul himself. They are hard words which were not known in the Primitive Church. They were discovered ages afterwards, and yet a Protestant Bishop assures us that these things were adopted in the Primitive Church. This is worthy of a bishop who for fifty years has been the advocate of American slavery. But we will do him justice. Bishop Hopkins is a good Protestant after all. The influence of old mother Church has not quite been lost on him. He allows that if what he finds in the Jewish ritual ought to be in the Christian ritual, that which he does not find in the Jewish ritual ought not to be in the Christian ritual. Upon this principle the Bishop abjures six or eight of the Roman doctrines which are espoused by the English Ritualists. He is a gorgeous Ritualist, but no Papist, and therefore ought not to be quoted as an advocate for modern English Ritualism. "Things not in Israel, and therefore not in the Christian Church. 1. No Pope. 2. No saint worship. 3. No priestly celibacy. 4. No auricular confession. 5. No purgatory. 6. No monasticism. 7. No adding of new articles of faith." Now here is a bishop, who is put forward by the English Church Union as their advocate for a gorgeous ritual, positively denying five of their grand fundamental principles on which they found their ritual. Here is this Republican bishop making a raid on all these favourite doctrines. What! No Pope, no celibacy, no purgatory, and, above all, no auricular confession? What can Dr. Pusey and his friends say but "Ye have taken away my gods, and what have I more?"

But I have not done with the English Church Union. Observe their inconsistency. Here is a book imported from America, splendidly bound, and sent to all our bishops by the English Church Union. Of course you will suppose they authenticated it —that they take the Bishop as their advocate for gorgeous Ritualism.

But how is this, when their episcopal advocate denies several of their chief doctrines? Is it that they may exhibit this book to a casual reader, and leave him to conclude that they agree with Bishop Hopkins in repudiating these tenets, and that Ritualists in general repudiate them? The circulation of this book by the English Church Union is in every way a disingenuous act. They invade Cumberland and other places, and deny that the English Church Union is Ritualistic! Why, then, do they circulate this book, which is a laboured defence of a gorgeous ritual? Or being Ritualists, in the English sense, how

can they circulate a work which cuts from under them the very dogmas on which they themselves build their Ritualism? Leaving them to the choice of these dilemmas, I record my conviction that the English Church Union is one of the most formidable instruments for promoting that reign of Popish darkness with which Ritualism threatens us. And that this is no peculiar conviction of mine, is evident from the fact, that two of their most distinguished members and office-bearers have publicly seceded from the Union on this very consideration. Professor M. Burrows, Chairman of their Oxford Branch, avowedly left them in consequence of the Ritualistic measures adopted at head-quarters; and the Rev. Dr. Jebb, Chairman of the Hereford Branch, who is anything but an anti-Ritualist, secedes, on account of the adoption of Dr. Pusey's "Eirenicon." These are edifying examples, and may induce many other moderate Churchmen who have joined the Union, without sufficiently examining their true principles, in like manner to secede from them. An Institution which receives the adhesion of Dr. Pusey with acclamation, and from which such influential, wise, and moderate men as Professor M. Burrows and Dr. Jebb retire, carries with it its own condemnation.

Having designedly occupied so much time in the investigation of the Scriptural argument against Ritualism in the Christian Church, and having also met the statements of our opponents on that ground, my remarks on the second part of my subject must be very brief. And they need not be otherwise, for it must already be self-evident THAT RITUALISM IS OPPOSED TO THE USAGE, GENIUS, AND PRINCIPLES OF THE REFORMED CHURCH ESTABLISHED IN THIS LAND. I shall, therefore, content myself with briefly appealing to honest common sense, to undoubted facts, and to the testimony of one or two witnesses whose evidence cannot easily be set aside. The Bishop of St. David's learned, philosophic, and weighty charge is almost exhaustive on this subject; and an admirable article in the last "Quarterly Review" places the state of the legal question most clearly before us.

But turning to the broad facts of the case, we may ask, if this gorgeous ritual was not contrary to the principles of our Reformed Church, why was it ever abolished? What in the name of common sense drove all this Ritualism out of the Church of England, if it always properly belonged to it? Have we, like the people in the "Arabian Nights," been asleep and turned into stone for the last three hundred yeras, and must we turn back again to what we were three hundred years ago? The idea of a party in the Church calling upon us to do so, is the most preposterous suggestion that was ever made.

Again, the identity of Ritualism with the principles and prac-

tices, and ceremonies and dogmas of the Church of Rome at once proves that it is contrary to the principles of the Church of England. Why did the Church of England secede from the Church of Rome? Because she wanted to shake hands with the Church of Rome as Dr. Pusey does? No; but because she believed, and made people in Parliament swear they believed, her doctrines to be damnable. Has Popery changed? Have we changed? No. How, then, can we retain in the bosom of our Reformed Church the Ritualists who have been convicted over and over again of being Romanists, both in practice and principle? Why should we allow them to remain in our Church, and fraternize with them?

In the celebrated Report of the Committee of the Lower House of Convocation it is stated, with regard to Ritualism, "In the larger number of cases we can see no proper connexion with the distinctive teaching of the Church of Rome." Now none are so blind as those who will not see. The Bishop of St. David's stands aghast, and says he cannot comprehend how men can shut their eyes so as to deny the direct Romish tendency of these proceedings. And he expresses more astonishment when he hears one high in office and position say "that this present movement is not a movement towards Rome." If so, I ask, Whither does it lead us? If this is not the road towards Rome, I don't know any other road so direct towards it. The Bishop of St. David's indignantly writes thus:—"Nothing, in my judgment, can be more mischievous, as well as in more direct contradiction to notorious facts, than to deny or ignore the Romeward tendency of the movement." Again, I say, thank God that we have bishops who will speak out plainly. But the Bishop further exposes the practice of these men. There is no question whatever that in the Ritualism which appears in public we see not one half of what is going on, and that the hidden Ritualism is more dangerous than the open Ritualism; and that Ritualism the Bishop calls the "adulteration" of the Church of England services. Ritualistic priests circulate books of devotion which are to be read by the devout while the Communion is going on, their "eucharistic sacrifice." These books are taken verbatim from the religious books of Rome. They are in some respects worse than Rome, inculcating the profoundest homage towards that which they assert is present in the consecrated elements, whatever that may be. The Bishop of St. David's speaks of these attempts with indignation. Alluding to their attempts to bring our Communion office imto harmony with the Mass, he says, "I must own that there is something in the adulteration—as I think I may not improperly call it—of the Prayer-book out of the Missal, which, to my sense, has an unpleasant savour

of artifice and disingenuousness. It is a proceeding of which I think both Churches have reason to complain; the one, that her mind is not only disregarded, but misrepresented; the other, that her treasures are rifled to set off her adversary with a false resemblance of likeness to herself."

But I proceed to my last point, and that which presses most deeply upon my heart. Its importance cannot be overrated. The painful study of writers of this school during the last eighteen months has deeply impressed me with the conviction THAT THE WHOLE SYSTEM OF RITUALISM IS DESTRUCTIVE OF IMMORTAL SOULS, THAT IT IS AN OBSCURATION OF GOD'S TRUTH, AN ADULTERATION OF CHRIST'S GOSPEL, AND IS PERILOUS TO THE SALVATION OF EVERY ONE WHO COMES WITHIN ITS INFLUENCE! I have imbibed this conviction from the following considerations:—1. *Ritualism is dangerous and perilous to the soul, because it is a system of sensuousness.* It is built upon a false foundation; it rests only or chiefly on the feelings, affections, and imaginations and nervous system of the natural man. Ritualism, in its highest and deepest character, manifestly operates on that which is visible, earthly, and carnal. It is a religion of sight, not of faith. It dazzles the eyes with the splendour of its altars and its gaudy shows; it pleases the ear with melodious sounds; even the olfactory nerves are soothed by its incense. It bewitches the morbid senses of men, and, most of all, of women; and, soothed, and charmed, and flattered by that which is all sensuous and carnal, its deluded servants fancy they are religious!

Many years ago a sceptical physician said to me:—"I never felt religious but once in my life." "When was that?" I inquired. His reply was, "When I was gazing on Stonehenge by moonlight!" "Then," said I, "depend upon it, you never felt religious at all in your life! That was not religion. It was the natural superstition of the fallen human heart awakened by the romance of moonlight, and ruins, and sensuous impressions, which may be aroused by the picturesque and beautiful, whether in heathen or Ritualistic worship." "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." And he substitutes for them something that he can see, and hear, and smell, and touch! The spiritual man "discerneth things spiritual," endures as seeing him who "is invisible;" needs not, but rejects pictures and carved images either of holy persons or dogmas; worships the invisible Spirit; and by faith contemplates Him "whom having not seen we love: in whom though now we see him not"—pictured and sculptured—"yet believing, we rejoice with joy unspeakable and full of glory." "*Faith* is the *substance* of things hoped for, the evidence of things

not seen as yet." "For the things which are seen are temporal, but the things which are not seen are eternal." Spiritual religion is opposed to a religion of sound, and sense, and merely natural feeling. Gracious was the word of the Lord to Thomas whose wavering faith the Saviour strengthened and restored:—"Thomas, because thou hast seen me thou hast believed"—that is an inferior faith—"but *blessed are they that have not seen and yet have believed.*"

2. RITUALISM *is not only* A SENSUOUS RELIGION, BUT ONE THAT "ENGENDERETH BONDAGE." It is hardly possible to read the religious books to which I have referred without smiling at the whimsical and extraordinary instructions given by these priests to the people. They are told how to come into church, and how to go out of church, how they are to cross their hands and bend their knees, and to do this, and that, and the other. Why, it is bondage. It is like the bondage of the Pharisees who laid burdens on other men, and would not touch them with their own fingers. It is the burden of the Jewish system. And it is monstrous that one man, let him call himself parson, priest, or deacon, should lay down rules for another man as to what he is to eat and to drink, and the penance he is to perform. It is the bondage which Popery has laid upon the world for centuries, and which these semi-Papists would again impose upon us.

3. *Ritualism is perilous to the soul because it is essentially Romanism*, and every doctrine properly Roman or Popish is perilous to the soul. Can I believe in many mediators without dishonouring the Great Mediator? Can I believe that the heart of Mary is more tender than the heart of her Son, without impugning the love of Him "who is touched with the feeling of my infirmities?" Shall I go to a priest, a sinner like myself, to be absolved from my sins, when my Saviour has absolved me already? Shall I ask Peter, or John, or the Virgin Mary to pray for me, when I have already "an advocate with the Father, Christ the righteous?" Shall I go to the servant, when I have the ear of the Son? Away with such useless friends, such inferior mediators and deities—"miserable comforters are ye all!"

Take what doctrines of Romanism and Ritualism you may, they are equally destructive of souls. Purgatory, Auricular Confession! That above all tends to delude the soul with false peace. Everyone knows that no tenet of Rome has occasioned more scandal or created more immorality than this; the greatest abuses and abominations have flowed from it. But apart from these, let Auricular Confession be conducted in the purest and most skilful manner, it is still a fraud and a delusion on the soul—and above all else brings it into bondage. The confessor may put the seal

of confession on his lips, but the poor dupe is now in his power—the secrets of his or her heart are known to a fellow-sinner, and who can calculate the moral tyranny which must follow?

But these unscriptural and perilous doctrines will be taken up in detail by lecturers who will succeed me. I will therefore only assert, generally, that the false dogmas of Rome, with which Ritualism has "adulterated" the services of our Church, are perilous to the soul and dishonouring to Christ, whom Ritualists profess to magnify in their meretricious ceremonies.

4. *Ritualism is perilous to the soul because it sets up fallacious and false standards of casuistry*—bewildering men's consciences, and confounding the principles of right and wrong. Cases of this description might be easily multiplied—and the charge is abundantly established against sundry Ritualistic authors, by the writer in the last "Quarterly Review," to whom I have before referred. And here I know I enter upon delicate and difficult ground: but if Paul withstood Peter to the face, because the great apostle of the circumcision erred in a very similar manner, I will not shrink from freely expressing my opinion upon a transaction of a public nature affecting the moral judgment of one highly respected.

I thank God that although I am a controversialist of forty years' standing, I have never been accused of speaking evil of the private character of any one. But public men and public acts are the subject of public judgment. An event has recently occurred in the Church which is calculated to show how the mysticism of a false casuistry may so entangle and beguile the mind of a good man that he may put darkness for light and light for darkness. Most persons are aware of what has occurred respecting a hymn of the late Mr. Keble, where the expression is used, "Christ in the heart, not in the hand." In thousands and tens of thousands of Protestant minds that hymn was a comfortable assurance that its author meant that the real objective presence of Christ was not in the hand; that Christ was in the heart alone, and not in the bread in their hands. This is the sense in which it was universally understood. But Mr. Keble's friends were very anxious to alter these words, and to alter them in a way which to a plain Protestant reader destroyed their original meaning—"Christ in the heart *and* in the hand." The matter was debated, and it was determined that the alteration should take place with the consent of Mr. Keble. It is not for the purpose of censuring Mr. Keble that I refer to this, but to call attention to the casuistry of Dr. Pusey on the subject. Dr. Pusey stands over the grave of his friend, and appears as an apologist for the words originally used, and for this alteration. It appears that Mr. Keble's explanation of this to himself was that the words "not

in the hand" did not mean what people generally thought—that they only suggested that it was not sufficient to have Christ in the hand, but that He must also be in the heart. "This," says Dr. Pusey, "is plainly not the obvious meaning of the words, but it satisfied him," and it satisfied Dr. Pusey. The Reviewer observes on this transaction:—"Thus it would seem that, according to his most intimate friend, Mr. Keble was, for perhaps thirty years, in the habit of explaining his own words to himself in an unnatural sense, while he allowed them to go forth in hundreds of thousands of copies with the knowledge that to all readers they would carry that obvious meaning which he had originally taken from Hooker, and which is alone consistent with the original drift of the poem." *

Upon this strange event I would make only one remark. While I am fully persuaded that Dr. Pusey does not intend to sanction anything wrong, evasive, or untrue, a man who can make such an apology for such a course of conduct, and does not see that the apology is worse than the fact itself, must have a moral mist over his mind, and must be misled by an erroneous casuistry.

Neither can plain and ordinary moralists comprehend the process by which so eminent a divine can justify his attempt to reconcile and harmonize the Decrees of the Council of Trent with the Thirty-nine Articles of the Church of England. It is strange indeed! To unite darkness and light, truth and error, or any thing which can be more opposite to any other thing, would be a task more simple, more straightforward. It is evident that the Bishop of St. Davids, in his Charge, is equally perplexed, and points his energetic reasoning to expose the sophistry by which such an attempt is supported. One can only fear that the Professor, having been, as he tells us, for thirty years occupied in receiving confessions, and dealing with the subtlest cases of casuistry, has lost a clear perception of simple truth and error.

I confess to a little satisfaction when I read in the public journals the announcement that Dr. Pusey's "Eirenicon" and "Ecce Homo," the representatives of the two evils which at present distract our Church, were, by the same decree of the HOLY COLLEGE at ROME, placed in the "*Index Expurgatorius*," and publicly denounced as dangerous and forbidden books, not to be read by any good Catholics! This does seem somewhat ungenerous in the Head of the Roman Church, since Dr. Pusey has in this very work sacrificed nearly all the peculiar tenets of the Reformed Church in his sanguine but vain attempt to reconcile us with Rome.†

* "Quarterly Review," No. 243, January, 1867, p. 202.

† Extract from "A Second Letter on the Present Position of the High Church

For once I agree with the Pope, believing and knowing well that no compromise will satisfy him; nor can any union take place between the Reformed Churches and Rome, except on the terms of unconditional surrender of all our principles to that arbitrary and unscriptural Power.

With the casuistry and moral teaching of many of the less distinguished writers and priests of this Ritualistic school one can hardly deal so tenderly. In too many of their publications, as I can attest myself, the observation of the Quarterly Reviewer is fearfully exemplified—"*the commonest sense of the duty of truthfulness is palpably wanting.*"* And what shall we say to a priest of the Catholic revival school who, having been in the habit of turning his back on the congregation, and elevating his wheaten deity above his head for the adoration of the faithful, discovers that this is an act clearly illegal in our Reformed Church of England; so he abandons the practice, but at the same time suggests to his congregation that in consecrating the elements on the north side of what he calls his "altar," he can so exhibit them that the people may still ADORE! This may be observing the law in the letter, but grossly violating it in the spirit! In older and more plain-speaking times this would have been called "A PIOUS FRAUD." It is impossible that the legal quirks and quibbles by which a Popish ritual is dovetailed with our honest Reformed services can be supported with such ingenious sophistries, without corrupting the moral sense of the people; and I fully concur in the severe remarks of the reviewer—"Even if the new movement should gain a strong hold on the shopkeeping class, we cannot bring ourselves to regard that event as an unmixed benefit to society; for what confidence could we have in the weights and measures, or the assurances of tradesmen who should have been infused with the casuistical principles of the school with which we have been

Party in the Church of England," by the Rev. Wm. Maskell, Vicar of St. Mary's Church. Third Edition. London: Pickering. 1850. Pp. 64, 65, note:—

"I have heard both clergy and laity of the Church of England—and that within the last twelve months—declare that they accept and believe all Christian truth, as it is explained in the Decrees and Canons of the Council of Trent. With regard to such a statement by any of our laity, it is curious, to say the least of it, and probably was never made by one who had read or understood the Tridentine Canons. But, as to clergymen, ignorance cannot be supposed; and for them, bound as they are by subscription to our formularies, thus to speak, has always seemed to me amongst the greatest of all achievements of the human intellect. Subtle as we know the mind of man to be, and wide its range, I cannot but confess that the more I think of it, the more I am amazed at so wonderful an example of its power and capability. There are not perhaps many minds so large; I cannot tell. But there have not been many Homers, Platos, or Isaac Newtons."

* "Quarterly," p. 205.

dealing?" This is an obvious and inevitable conclusion. If the Bishop of St. David's has proved that the teachers and the priests will adulterate the Church service, surely one taught by them will think it no great harm to adulterate the tea or sugar in which he deals. In truth this is no new charge, no uncertain theory. Those who are acquainted with the secrets of the Romish confessional, with its arbitrary distinctions of mortal sins, its venial sins, its great sins and little sins, and the dangerous refinements of its whole moral code, know that it is a system destructive of all plain straightforward honesty which is the glory of England. Ritualism has adopted the vicious system of the Roman discipline, and the consequences are unavoidable. I solemnly warn you against it, because it is opposed to God's Word written,—because it is opposed to the genius and principles of the Reformed Church of England and of all reformed Churches,—and because it is perilous to immortal souls, training them up in a casuistry which is unnatural, false, and sophistical.

Let us then offer it every opposition in our power. There has been considerable debating amongst us as to the manner in which it should be resisted. Some persons are in favour of an application to Parliament, some are for legal proceedings, and some would look to the bishops. Our divided counsels have afforded encouragement to our adversaries,—but without reason. My advice is, attack them at all points and by all means. It is not necessary that one only method should be pursued, nor can we say which will succeed, this or that; only let us contend for the customs and liberties of three hundred years, protesting against this subtle revival of Popery, for it is nothing less. The class most formidable to the Ritualists is the churchwardens, and if those useful and important Church officers throughout the country were staunch to the principles and practices of the Reformation, they might legally restrain the Ritualistic clergy in their Romish practices, and do more than any other persons effectually to put them down. Knowing this, Ritualists generally contrive to get their disciples into this office.

Brother members of "that pure and reformed part of the holy Catholic Church established in this land," let us adopt any and all measures which are legitimate, honest, open, courageous, for the suppression of this gaudy Ritualism, this meretricious Romanism!

CHURCH ASSOCIATION LECTURES.

No. III.

THE MASS
IN THE CHURCH OF ENGLAND:
A LECTURE

BY

THE REV. R. P. BLAKENEY, LL.D.,

INCUMBENT OF CLAUGHTON, BIRKENHEAD, CHESHIRE,

AT ST. JAMES'S HALL, PICCADILLY,

FEBRUARY 26, 1867.

Revised by the Author.

LONDON:
WILLIAM MACINTOSH, 24, PATERNOSTER-ROW;
AND AT THE
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PRICE THREEPENCE.

THE MASS IN THE CHURCH OF ENGLAND.

In rising to address you upon the subject which has been announced, I desire to express the deep sense which I entertain of the importance of the occasion, and the painfulness which I feel when it becomes my duty to prove that the Mass has been set up in our beloved Church. Would! that there were no need for such an address as this. Would! that the Protestantism of the Church had been maintained in all its purity. I trust that I may be enabled to discuss this subject in a Christian spirit, a spirit worthy of the gravity of our position. I hope to prove every point as I advance, and not to indulge in mere assertion.

I now proceed to establish the three following propositions.

First, The Mass has been set up by the Ritualists in the Established Church.

Secondly, The Mass thus set up is accompanied by explanations, and supported by arguments identical, in all essentials, with the qualifying expressions and reasonings employed by Bishop Gardiner and the Romanizers who contended against Cranmer and the Reformers on this point.

Thirdly, The Mass, thus set up by the Ritualists, is contrary to the formularies of the Established Church, and illegal.

I. I have first, therefore, to prove that the Mass has been set up by the Ritualists in the Established Church.

As to the word Mass, it is the same, says Bingham, as *Missio*. Mr. Stuart, in his work on Low Masses, says :—

"The origin of the name 'Mass,' is said to be derived from a sentence in the Communion Service, *ite Missa est*, by which the congregation was formerly dismissed."—p. 22.

Bingham observes :—"Whence the services themselves at last took their names from the solemn dismissions, the one being called *Missa catechumenorum*, and the other *Missa fidelium*, neither of which ever signified *more than the Divine Service* at which the one or the other attended."—Antiq., p. 555, vol., Lond., 1726.

In the course of time, the word Mass, which at first denoted every part of public worship, was confined to the Communion office. Let me observe that this word considered in reference to its origin, is a witness against the practice of non-Communicants remaining at the celebration of the Lord's Supper. *Ite Missa est*, or Missio, dismissal, or Mass, was the signal for their departure.

But now what is the Mass according to its mediæval and ordinary acceptation?

I answer from the *Grounds* of Catholic Doctrine, a Romish Catechism.

"Q. What do you mean by the Mass? A. The consecration and oblation of the body and blood of Christ under the sacramental veils or appearances of bread and wine."—p. 32; Dublin, 1838.

I quote from Dr. Doyle's Catechism, another Romish work:—

"Q. What is the sacrifice of the new law? A. The Mass. Q. What is the Mass? A. The sacrifice of the body and blood of Christ, which are really present under the appearances of bread and wine: and are offered to God by the priest, for the living and the dead."—p. 60; Dublin, 1842.

The two dogmas upon which the Mass is founded are these (1), the real presence of the body and blood of Christ under the appearances of bread and wine, and (2) the offering of that body for the sins of the living and the dead. These are the essentials; the rites and ceremonies—the genuflections, the lights, the incense, and the vestments are the circumstantials of the Mass.

This Mass both in its fundamental principles, as stated in the Romish Catechisms to which I have referred, and in its ritual, has been set up amongst us. Of this there is too abundant proof. The Ritualists avow it. The Rev. Mr. Hunt of Northmore-green, in a discussion which took place at Clifton, maintained the following proposition:—

"That the Eucharistic Vestments, Incense, and at least Two Lights on the Altar at the time of the Holy Sacrifice (commonly called *the Mass*) can be defended by Scripture, Antiquity, the Law of the Church of England, and the Rule of Expediency."

I need not multiply authorities. I quote one which will be decisive, as it is the latest manifesto of the party—Mr. Mackonochie's letter to his congregation. It has been lauded by the *Church Times* and *Church Review*. The *Church Times* says:—

"It contains one of the noblest professions of faith which in these modern days the Catholic Church has witnessed. It is loyal, fearless, and ample. It should be earnestly pondered and widely circulated, to work an immense amount of good among those who, without some spur, are apt to take shelter in compromise and half truths."

I received a few days ago an envelope addressed to "the Rev. Father Blakeney," containing Ritual leaflets, and amongst them a long extract from Mr. Mackonochie's letter on this subject. I select, therefore, the chosen statement of one whose name, after its publication, received, says the *Church Review* (Jan. 19), "enthusiastic applause at the crowded Meeting of the English Church

Union," and I call special attention to it, as it will form the basis of my second proposition.

I select that part of his letter in which he expresses his belief.

"*I believe and therefore have taught, that in the Holy Communion the Body and Blood of Christ are present 'really and essentially,'* as is by inference asserted in the Rubric at the end of the Communion Service; are 'verily and indeed (*i.e.*, not figuratively, but as an existing reality) taken and received by the faithful (*i.e.*, according to the theological meaning of the word, all Christians) in the Lord's Supper:' therefore, *that They are present there as an existing Reality.* I believe, and therefore have always taught you, that the 'Body and Blood of Christ are' objectively 'given' by the priest, objectively 'taken' by every communicant, and subjectively 'received and eaten by faith' unto salvation by such as come to the Lord's Supper with right dispositions."

On the subject of the Sacrifice, he says:—

"I believe that He sent His priests, as His Father had sent Him, to be priests in earth. I believe that by the power of this consecration, and by the continual presence which He has promised with his priests, He does now, as in Heaven so on earth (here as there, although under earthly veils, Himself both Priest and Victim), *offer in each Eucharist the same One All Sufficient Sacrifice.* I believe that our Eucharists are true Sacrifices, not as separate and independent, not as repeated Sacrifices, but *because they are* the continual presentation and pleading with the Father, here on earth, of the same One Sacrifice once finished upon the Cross, and now presented and pleaded continually by Him in His own Person in heaven—by Him too in a Mystery on Earth."

These quotations prove that, according to the Ritualistic theory, Christ's body is present as "an existing reality" under the appearances of bread and wine, and that Christ offers Himself in the Sacrament of the Lord's Supper by the hands of the priest, the same victim which was presented on the cross. These are the essentials of the Mass. The circumstantials, the lights, the incense, the vestments, and gestures are too well known.

As to Transubstantiation, Dr. Pusey, in his "Eirenicon," p. 229, says that it is "probably a question of words." Such is the heading of the page, in which he adds:—"My own conviction is that our Articles *deny* Transubstantiation *in one sense*, and that the Roman Church, according to the explanation of the Catechism of the Council of Trent, *affirms it in another;*" so that, according to the Doctor, the two Churches are really agreed. But more of this by and by.

We have heard much of Mr. Mackonochie's concessions—the one as to the elevation, and the other as to incense; but let us for a moment consider their real character. He says:—

"These will consist in discontinuing the use of incense for censing persons and things, and in discontinuing the elevation of the Blessed Sacrament, *as at present practised.* I must tell you, for your own satis-

faction, that *the less obtrusive elevation* indicated in the words of the Prayer-book, 'Here the priest is to take the paten into his hand,' and 'here he is to take the cup into his hand,' is quite sufficient for the ritual purpose—that, namely, of making the oblation of the Holy Sacrifice to God."

It appears that the elevation will still be made, though not so high. Mr. M. refers to the rubric directing the priest to take the paten and chalice into his hand. But he does not state the fact that when this rubric was introduced, which was in 1549, it was accompanied with the direction that the words were to be rehearsed "without *any elevation or showing* of the sacrament to the people." The Reformers, seeing that the Mass priests might take advantage of the former rubric, added this.

As to incense, Mr. Mackonochie says:—

"The use of incense will now be discontinued at the beginning of the Service, at the Gospel, and at the Offertory. Before the Consecration Prayer the censer will be brought in. At the Consecration, incense will be put into it by the thurifer, but it will not be used, *as at present*, 'for censing persons and things.' This is a mode of using incense allowed by the Ecclesiastical Opinion, and not disallowed by the legal one."

By "the Ecclesiastical Opinion" he means that of the Lower House of Convocation, which has but little weight. It appears to me that this so-called concession will but deepen the idolatry of the Mass, in serving to concentrate attention upon the consecrating act and the elevation, which Mr. Mackonochie will still practise.

The introduction of the thurifer at this point in the service, its location at the table, and the ascending up of the incense in curling clouds, will call forth the fervid worship of those who believe that the Lord of life and glory is descending upon the altar. It will add to the force of such exhortations as this in the "Little Prayer-book":—

"At the words, This is my body, this is my blood, you must believe that the bread and wine *become* the real body and blood with the soul and Godhead of Jesus Christ; bow down your heart and body in deepest adoration when the priest says these awful words, and worship your Saviour, then verily and indeed present on the altar."

Mr. Mackonochie's alterations are not concessions.

II. The second proposition is that the Mass thus set up is accompanied by explanations, and supported by arguments identical in all essentials with the qualifying expressions and reasonings employed by Bishop Gardiner and the Romanizers who, in the sixteenth century, contended against Cranmer and the Reformers on this point.

Here I would remind you that Gardiner, Bonner, Tunstal, and other opponents of the Reformers, were not *nominal* Roman Catholics. A few historic considerations will prove this. The Papal supremacy was abolished in 1534, Gardiner and all assenting.

Gardiner wrote a powerful work against the Papacy, entitled *De Vera Obedientia.* Tunstal denounced the Pope as "a ravening wolf in sheep's clothing," and all joined in the petition of the Litany, "From the Bishop of Rome and all his detestable enormities, good Lord deliver us." But Gardiner and his friends were supporters of the Mass, which continued until the year 1549. They fought against the Reformers at every step. It was the Mass which was the great subject of conflict between the two parties. I shall prove that the Ritualists, with a *remarkable exception,* assume the very position of Gardiner and the Romanizers who contended against Cranmer, Ridley, and Latimer in the reign of Edward the Sixth, and in that of Mary committed them to the flames.*

1. I refer now to Mr. Mackonochie as the lauded exponent of Ritualism in its latest phase. I shall take his statements on this subject *seriatim.* He says:—

"Still, we feel that a gorgeously conducted service ought to mean something. It does mean something—it means that the Holy Eucharist is the Sacrament of Christ's Body and Blood—'the Body and Blood of Christ under the form of bread and wine.'"

The words "under the form of bread and wine" are given as a quotation, and with an explanatory note at the foot of the page as follows:—"Title to Second Book of Homilies." I turn to the Second Book of Homilies. I find no such title throughout the book. There is a Homily in two parts on the Sacraments under the following title:—"Of the worthy receiving and reverent esteeming of the Sacrament of the Body and Blood of Christ;" but not the words quoted by Mr. Mackonochie—a Homily in which we are told that we are to receive the body of Christ "with the hand of the *heart,*" and "*touch it with the mind;*" a Homily which says,—"Herein thou needest no other man's help, no other sacrifice or oblation, *no sacrificing priest, no mass,* no means established by man's invention." I cannot imagine what Mr. Mackonochie was about when he describes these words as the "title of the Second Book of Homilies."

I find, however, the words which he quotes in a mere *notice* attached to the first book, which was published fifteen years before the second book—an advertisement which *has not a particle of authority.* The first book was published in the year 1547, when the Reformers held sound views upon all the subjects upon which the first book treats, but as yet retained Lutheran views on the Lord's Supper. It was at the end of 1548 that Cranmer, Ridley, and Latimer avowed their change of sentiment. Happily, the First Book of Homilies does not treat on the Lord's Supper at all, but a

* Gardiner's statements are given *in extenso* in Cranmer's work on the Lord's Supper, published by the Parker Society.

notice was appended at the end as follows:—"Hereafter shall follow sermons of fasting, prayer," &c.; and "of the due receiving of His blessed body and blood under the form of bread and wine." I need not say that this notice is not the title, nor any part of a homily, and is wholly without authority.

There is an *admonition* attached to the second book allowing the minister, on certain occasions in the public service, to substitute a lesson from the New Testament for that from the Old, but which the Ritualists maintain is not in force.

Gardiner quoted these words, referred to by Mr. Mackonochie, against Cranmer. He says, as to the Romanists:—

"They agree in form of teaching with that the Church of England teacheth at this day, in the distribution of the holy communion, in that it is there said, the body and blood of Christ to be *under the form of bread and wine.*"—*Works of Cranmer, p.* 51. *P.S.*

Here is Cranmer's reply:—

"And as concerning the form of doctrine used in this Church of England in the holy communion, that the body and blood of Christ be under the forms of bread and wine, when you shall shew the place where the form of words is expressed then shall you purge yourself of that which in the meantime I take to be *a plain untruth.*"—*P.* 53, *ut supra.*

Cranmer, knowing the passage to be of no authority, repudiates it altogether, and now gives Mr. M. an answer, for he "being dead yet speaketh."

2. Mr. Mackonochie adds:—

"As I have always tried to teach you plainly, without concealing anything which I believe that the Church of England, as part of the one true Catholic Church, bids me teach, I have only here to repeat what I have in divers ways said before."

In common with the Ritualists he assumes the position of a Catholic as distinguished from a Roman Catholic. And in this they follow Gardiner and the Romanizers who opposed the Reformation. Cranmer and the Reformers called things by their right names, and designated the views of their opponents as *Popish.* Upon this Gardiner observes:—

"For what should this mean, so without shame openly and untruly to call this Popish faith, but only with the envious word of Papist to overmatch the truth."

Cranmer replies:—

"As touching the first, that the faith of the real and substantial presence of Christ's body and blood in the sacrament, is the faith of the Papists, this is no untruth, but a most certain truth. For you confess yourself, and defend in this book that it is your faith: and so do likewise all the Papists."—*P.* 21.

3. But Mr. Mackonochie ventures to appeal to *the Reformers* in his support. He says:—

"In doing so it is well to remember that the leading English Reformers did not deny the reality of our Lord's presence in the holy eucharist, but only contended that this presence was supernatural and sacramental. Thus Ridley, when examined at Oxford as to his faith, six months before he was put to death, says, 'It is His true blood which is in the chalice, I grant, and the same which sprang from the side of Christ . . . . . but by a way of a sacrament.' And just after, in answer to the objection, 'the sacrament of the blood is not the blood,' he says, 'the sacrament of the blood is the blood, and that is attributed to the sacrament (*i.e.*, according to the language of the times, the 'outward part'), which is meant of the thing of the sacrament (*i.e.*, the inward part)."

He says, "the Reformers did not deny the reality of the Lord's presence in the Eucharist." I answer, nor do I; but what they denied is this, that He is present in the *elements*. Gardiner charged Cranmer with inconsistency because he had said that Christ was present "there" in the sacrament. Hear Cranmer's reply:—

"For by this word 'there' I mean not in the sacraments of the bread and wine, but in the *ministration* of the sacrament, as the old authors for the most part, when they speak of the presence of Christ in the sacrament, they mean the *ministration* of the sacrament."—P. 74.

We worship Christ in the sacramental service, as we adore Him when two or three are met together in His name. We worship Him in the *Gloria in Excelsis*, and by faith we behold Him in His glorious humanity at the right hand of God. We receive His body, as the Homily says, "with the hand of the heart," touching it "with the mind."

The word Ritualist fails to convey an adequate idea of what is intended. We do not dispute merely about rites and ceremonies, but *the real question is mediævalism with all its superstitions*. If the Reformers were now alive, they would designate the Ritualists as "*Mass priests*," *or* "*Massers*," the terms which they applied to the Romanizers of their day. Let us speak charitably but truthfully, and call things by their right names.

4. But Mr. Mackonochie professes to quote Ridley in the passage which I have read, but he leaves out—as the *Record*, that excellent paper, shows—words which exhibit his meaning. He leaves out, "But how? It is blood indeed, but not after the same manner after which manner it sprang from his side." As though Ridley had said it came literally from His side, but it is not literally in the elements. Even the words which he does quote are diametrically opposed to his view. They are "but by way of a sacrament." Sacramentally, according to the Reformers, means *figuratively*. Cranmer says:—

"Now, as concerning the word 'figuratively,' what need this any proof that Christ is in the sacraments *figuratively?* which is no more to say but *sacramentally.*"—*P.* 141.

Mr. Mackonochie also leaves out the words of Ridley:—"Sacramental bread is called the body because it is *the sacrament of his body.*" The statement of Ridley is clearly against Mr. Mackonochie's view:—"The sacrament of the blood is the blood; and that is *attributed* to the sacrament which is spoken of, the thing of the sacrament," which plainly means that the name of blood is given to the wine because it represents the blood. Moreover he stops short. If he had gone on with the same passage in the discussion, he should have quoted the words of Ridley:—"The blood of Christ is in the chalice indeed, but *not in the real presence, but by grace and in a sacrament.*" The blood of Christ is there by the grace which it has purchased for every worthy receiver, and in a sacrament or figuratively. The Romish audience were dissatisfied with Ridley's views. "Here the people hissed at him."

5. Mr. Mackonochie continues:—

"I believe, and therefore have taught, that in the Holy Communion the body and blood of Christ are present 'really and essentially,' as is by inference asserted in the rubric at the end of the Communion Service: are 'verily and indeed (*i.e.*, not figuratively, but as an existing reality) taken and received by the faithful (*i.e.*, according to the theological meaning of the word, all Christians) in the Lord's Supper:' therefore, that they are present there as an existing reality. I believe, and therefore have always taught you, that the 'body and blood of Christ are' objectively 'given' by the priest, objectively 'taken' by every communicant, and subjectively 'received and eaten by faith' unto salvation by such as come to the Lord's Supper with right dispositions."

He refers to the words in the Catechism—"which are verily and indeed taken and received by the *faithful* in the Lord's Supper." The word "faithful" is the safeguard of that passage. The Twenty-Eighth Article sets forth that "*the mean* whereby the body of Christ is received and eaten in the Supper of the Lord is faith." But faith cannot feed upon a real body; it can appreciate Christian truth, the benefits procured for us by the body and blood of Christ, and thus spiritually feed on Christ.

In order to make this passage accord with his views, he says that "the faithful mean all Christians," and that worthy and unworthy alike receive the body of Christ. This was exactly the ground taken by Gardiner, not as to the Catechism, for that part was not then composed, but as to the sentiment. Gardiner says:—

"And yet, as they hear the words of spirit and life, and yet perish, so evil men *eat*, in the visible sacrament, *the body of Christ*, and yet perish."—P. 214.

Here again we have Cranmer in reply:—

"*You* say that all the baptized, good and evil, eat the body of Christ, and *I* say only the good and *not the evil.*"—P. 69.

Here now is a passage which shows what Cranmer meant by faithful, and of the way in which they eat the body of Christ:—

"Ungodly men, when they receive the sacrament, they chew in their mouths, like unto Judas, the sacramental bread, but they do not eat the celestial bread, which is Christ. *Faithful* Christian people, *such as be Christ's true disciples*, continually from time to time record in their minds the beneficial death of our Saviour Christ, chewing it *by faith in the cud of their spirit, and digesting it in their hearts*, feeding and comforting themselves with that heavenly meat, although they daily receive not the sacrament thereof; and so they eat Christ's body spiritually, *although not the sacrament thereof.*"—P. 70.

The latter part of the Catechism, as to the sacraments, was introduced in 1604, but the words "verily and indeed," as applicable to the sacrament, I find in the works of the Zuinglian Hooper:—

"I do not believe that the body of Christ can be contained, hid, or enclosed in the bread, under the bread, or with the bread; neither the blood in the wine, under the wine, or with the wine. But I believe and confess the very body of Christ to be in heaven on the right hand of the Father (as before we have said); and that always and so often as we use this bread and wine according to the ordinance and institution of Christ, we do *verily* and *indeed* receive His body and blood."—*Later Works, p.* 49.

The Reformers, by the real reception of the body, mean the real reception of *blessings* obtained by the body; and Hooper, in the same treatise, says that the Patriarchs—"Received a*s much and the same thing* that we receive by the sacrament."

6. Mr. Mackonochie continues:—

"I believe that (inasmuch as our Lord is one person, and incapable of division) this presence is the presence of God the Word Incarnate, not after a material, or local, or corporeal, or earthly mode of existence, but after a fashion supralocal, supernatural, 'heavenly and spiritual,' yet 'real and essential,'—not the less 'real and essential' because 'heavenly and spiritual,' nor the less 'heavenly and spiritual' because 'real and essential.'"

He appeals to the union of the divine and human in Christ, and asserts that the presence of the one is the presence of the other. This was the ground taken by Gardiner, who says:—

"Now the sacrament is institute of Christ's body and blood; and because the divine nature in Christ continueth the unity with the body of Christ, we must needs confess where the body of Christ is there is whole Christ, God and man."—P. 72.

In reply to this, Cranmer winds up a long argument, and refers to the effect of such teaching as follows:—

"Wherefore the Papists (which say that the body of Christ is in an infinite number of places at one time) do make His body to be God, and so confound the two natures of Christ, attributing to His human nature that thing which belongeth only to His divinity; which is a most heinous and detestable heresy."—P. 97.

7. And now we come to the expressions "superlocal," "supernatural," and so on, which to the uninitiated might seem to be an important qualification; as we shall see, this qualification is that also of Gardiner, and of Rome. Mr. Mackonochie says:—

"The presence of the Godhead in the mortal body of the Son of Mary was not merely local, but infinite. It might improperly be said to be local, because the human body was a thing of space, and so local, but properly the presence of God was infinite, supernatural, spiritual. So in regard to the holy Eucharist: I believe Him to be locally present only in heaven, which He has localised by His ascension in the flesh; but supralocally (as has been said by most thoughtful theologians) He is present, both in His godhead and in His manhood—which He has taken into His godhead, though without making it, like that godhead, ubiquitous—according to His own will, wherever and whenever the sacramental conditions which He has laid down are fulfilled."

This is exactly the ground taken by Gardiner. Like Mr. Mackonochie, the opponent of Cranmer maintained that Christ's body is not present locally, but supernaturally and spiritually; and this also is the teaching of Rome.

Gardiner says Christ's body is present, "not locally, nor by manner of quantity, but in such manner as God only knoweth."—P. 89. He says again:—

"Therefore the Catholic teaching is that the manner of Christ's presence in the sacrament is spiritual and supernatural, not corporal, not carnal, not natural, not sensible, not perceptible, but only spiritual,—the how and manner whereof God knoweth."—P. 155.

He says again—

"Good men both constantly believe that Christ sitteth on the right hand of His Father, very God and man, and also, without change of place, doth nevertheless make Himself, by His power present, both God and man, under the form of bread and wine."—P. 91.

This is the teaching of Rome. The Council of Trent says:—

"Nor is there any repugnance that Christ, according to His natural manner of existence, should always remain in heaven at the right hand of His Father, and that, at the same time, He should be present with us in many places, really, but sacramentally, in that way of existence which, though in words, we can hardly express it, the mind illuminated by faith can conceive it to be possible to God."—Sess. 13, c. 1.

Cranmer, in reply to Gardiner, says:—

"The Papists.... confound His two natures, His godhead and His manhood, attributing unto His humanity that thing which pertaineth only to

His divinity—that is to say, to be in heaven, earth, and in many places at one time. The other is that they divide and separate His human nature or His body, making of one body of Christ two natures and two bodies, one which is in heaven visible and palpable, having all members and proportions of a most perfect natural man ; and another which they say is on earth here with us in every bread and wine that is consecrated, having no distinction, form, nor proportion of members."—P. 100.

And here I would make an explanatory observation as to these subtle distinctions. Our opponents hold that Christ's body and blood, soul and deity are, under the forms of bread and wine, truly, really, and substantially. But we say, "if there is a human body, where are its properties? This is a wafer, not a human body." We appeal to the senses, all of which testify against the bodily presence. Then they meet us with the assertion that, though it is a body, it is not present in a *bodily manner*—it is super local; it does not occupy the ordinary space required by a human body. It is the old distinction of Gardiner, Smith, another opponent of Cranmer, and Rome. Cranmer refers to it as follows:—

"He maketh this brief answer in general, that whatsoever these authors (Origen, &c.) say, they mean no more, but that Christ is not here on earth visibly, naturally, and by circumscription, and yet, nevertheless, He is in the sacrament *above nature*, invisibly, and *without circumscription*."

"Above nature" answers to "supernaturally," and "without circumscription" to "supralocally." Cranmer adds:—

"This *subtle distinction* hath Smith devised (or rather *followeth other Papists therein*) to answer the authors which I have alleged."—P. 101.

It is very convenient for them, when we plead the evidence of the senses against their teaching to say that it is altogether *supernatural and super-local!* They sometimes appeal to the change of the water into wine at Cana of Galilee, but there the change was proved by the senses. It had the colour of wine and the taste of wine, and without the senses there was no miracle. If the water retained the colour of water and the taste of water, think you that any one would have believed Christ and His Apostles, if they had declared that the water was wine supernaturally and mysteriously. Two senses—sight and hearing—proved the reality of Christ's miracles; all the senses disprove the doctrine of our opponents. Cranmer reasons powerfully on this point, and shows the distinction between that which is beyond and opposed to our senses. He adds:—

"And, finally, if our senses be daily deceived in this matter, then is the sensible sacrament nothing else but *an illusion* of our senses. And so we make much for their purpose that said that 'Christ was a crafty juggler,—that made things appear to men's sights, that in deed were no such things, but forms only—figures and appearances of them.'" —P. 256.

8. Mr. Mackonochie says:—

"This presence I believe to be conferred by the word of Christ as spoken by the priest, through the operation of God the Holy Ghost, irrespective of faith or any personal qualifications either in the consecrator or receiver."

Cranmer observes in reference to consecration:—

"Consecration is the separation of anything from a profane and worldly use into a spiritual and godly use. . . . But specially they may be called holy and consecrated when they be separated to that holy use by Christ's own words, which He spake for that purpose, saying of the bread, 'This is my body,' and of the wine, 'This is my blood.' . . Not that the bread and wine can be partakers of any holiness or godliness, *or can be the body and blood of Christ*, but they *represent* the very body and blood of Christ, and the holy food and nourishment which we have by Him. And so they be called by the names of the body and blood of Christ as the sign, token, and figure is called by the name of the very thing which it showeth and signifieth."—P. 178.

9. And now as to the change in the elements, the Ritualists are not all of one mind. Having let go the Bible, and the Articles, and the Prayer-book, they are at sea both on points of doctrine and ritual. Mr. Stuart, of Munster-square, in his work on 'Low Masses,' holds that the substance of bread remains, but maintains "the co-existence in the sacrament of the body and blood of "Christ *really*, *truly*, and *substantially* present with the natural "substances of bread and wine." He adds, that this view "no "more involves consubstantiation, or 'a confusion of substance,' "than does the union in the person of Christ of 'the substance of "the Father' with 'the substance of His Mother' involve such "confusion. The one is by unity of person, the other by sacra-"mental unity."—P. 43. This view appears to me peculiarly repulsive, for it represents the Lord of Glory as united to literal bread! This, if possible, is worse than transubstantiation. But Mr. Mackonochie takes a different view, and he may be regarded as the representative generally of the Ritualists. He says:—

"I believe that the elements of bread and wine remain in their own natural material substance; yet that they are 'after consecration not that which nature formed, but that which the benediction has consecrated, and by consecration changed.' '*God made man of the dust of the earth.*' Here we have the senseless, lifeless form. 'God breathed into his nostrils the breath of life, and man became a living soul.' He did not cease to be what he was before—dust of the earth—but he became what he was not before—a living soul. So in the Eucharist. God made bread and wine of the dust of the earth. God the Holy Ghost breathes over it in the act of consecration. It does not cease to be what it was before, but it becomes what it was not before—the life-giving Body and Blood of Christ."

Here Mr. Mackonochie holds that this change is similar to that which took place when God breathed into man's nostrils the breath of life—when the lifeless dust became living humanity! The reply of Cranmer to Gardiner is remarkably pertinent to this. He maintained that if the bread be changed into Christ's body, it may be said that the body of Christ is made of bread. He says:—

"For whensoever one substance is turned into another, then the second is made of the first, as, because earth was turned into the body of Adam, *we say that Adam was made of earth*. . . . So, likewise, if the bread be turned into the substance of Christ's body, we must not only say that the body of Christ is present where the bread was before, *but also that it is made of the bread*, because that the substance of the bread is converted and turned into the substance of His body."—P. 80.

Mr. Mackonochie himself selects the change which took place when "God made man of the dust of the earth," as an illustration; but, if the analogy hold good, it may be said that the priest makes Christ of the corn of the field! We observe, however, that when God changed dust into the living form, the change was apparent. That form arose in all the energy of manhood, but, notwithstanding the miracle of transubstantiation, the wafer remains what it was before, a tiny cake which has no eyes to see, nor ears to hear, nor feet to walk, and which even a breath of wind may carry away.

10. As to adoration, Mr. Mackonochie says:—

"I believe that 'Christ, Himself the very reality of the Sacrament, in and with the Sacrament, out of and without the Sacrament, wherever He is, is to be adored:—' but that the earthly part, as Irenæus calls it, the visible, as Augustine, is not to be adored. I believe that 'we, in the mysteries, adore the Flesh of Christ, as did Ambrose, and not it, but Him, who is worshipped upon the altar.'"

And this is exactly what Gardiner said:—

"At which time, nevertheless, that is not adored that the bodily eye seeth, but that which faith knoweth to be there invisibly present."—P. 229.

Cranmer in reply, asks:—

"What moved the priests to lift up the sacrament so high over their heads."..... *If they worshipped nothing that they saw, why did they rise up to see?*"—P. 229.

"And yet, to eschew one inconvenience (that is to say, the worshipping of the Sacrament) they fell into another as evil, and worship nothing there at all. For they worship that thing (as they say) which is really and corporally and yet invisibly present under the kinds of bread and wine, which (as is before expressed and proved) *is utterly nothing*."—P. 229.

11. Mr. Mackonochie further says:—

"I believe that the Holy Eucharist was primarily instituted 'for the continual remembrance of the sacrifice of the death of Christ:' that when

our Lord said, 'Do this in remembrance of me,' He used the word 'do' in the same sacrificial sense which it ordinarily bears in the Greek of the Old Testament—offer this sacrifice for a memorial of Me: that this is the 'remembrance' meant in the Catechism; and in the service for Holy Communion, by the expressions, 'perpetual memory,' 'sacrifice of praise and thanksgiving' (*i.e.*, Eucharistic sacrifice); and sacrifice which is 'our bounden duty and service."

He revives the old Popish argument that "do this" means to *offer*. Here I give the reply of Latimer. "Then I ask what was there done? What was demonstrated by this pronoun 'this?' Or what did they see done to whom these words, 'do this' were spoken? If the whole action of Christ, if all that Christ did, be meant by this word 'this,' and 'do' is nothing else but offer, then the whole action of Christ is to be offered of the priests, neither can they, but in so-doing, satisfy the Commandment. And so it should appear that neither was there any Sacrament instituted for the lay people." (Ridley's Works, p. 110.) The word in the Greek and Hebrew means the doing of any work; for example, in the Old Testament it denotes the making of the world.

It is most true that the Eucharist is a perpetual memory, but Mr. Mackonochie forgets the warning of the Church in the Homilies, "take heed lest of the memory ye make a sacrifice." Cranmer says as to the spiritual sacrifices of believers:—

"And by those sacrifices all Christian people offer themselves to God, but they offer not Christ again for sin; for that never did creature but Christ Himself alone, *nor He never but on Good Friday.*"—P. 86.

The very next passage from Mr. Mackonochie is in direct opposition to this:—

"I believe that our Lord Jesus Christ, 'abiding a priest for ever' in heaven, *offers there continually* His sacrifice of Himself—both priest and victim in His own person—the 'one full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world,' 'once offered' in blood upon the cross, now perpetually presented as our propitiation in heaven."

He says again:

"I believe that He sent His priests, as His Father had sent Him, to be priests on earth. I believe that by the power of this consecration, and by the continual presence which He has promised with His priests, He does now, as in heaven so on earth (here as there, although under earthly veils, Himself both priest and victim), offer in each Eucharist *the same one all-sufficient sacrifice.* I believe that our Eucharists are *true sacrifices*, not as separate and independent, not as repeated sacrifices, but because they are the *continual* presentation and pleading with the Father here on earth, *of the same One Sacrifice, once finished upon the cross* and now presented and pleaded continually by Him in His Own Person in heaven—by Him, too, in a mystery on earth.

"I believe that in administering the Lord's Supper the priest gives to every communicant 'verily and indeed' the heavenly food of this divine sacrifice: that every communicant takes from the priest 'verily and indeed' this same food: that the wicked receive Him to their great condemnation, and that those who are prepared by God the Holy Ghost receive Him to life eternal."

Mr. Mackonochie declares that the Mass is not a reiteration but a continuation of the oblation of Calvary. This was the ground taken by Gardiner. He says:—

"This is agreed, and by the Scriptures plainly taught, that the oblation and sacrifice of our Saviour Christ was and is a perfect work once consummate in perfection, without necessity of reiteration, as it was never taught to be reiterate, but a mere blasphemy to presuppose it."—P. 344.

And he goes on to say that—

"The same body is offered daily on the altar that was once offered on the altar of the cross."—P. 364.

Cranmer says:—

"Of offering ourselves to God in all our acts and deeds, with lauds and thanksgiving, the Scripture maketh mention in many places: but that Christ Himself in the Holy Communion, or that the priests make any other oblation than all Christian people do, because *these be Papistical inventions*, without Scripture, I require nothing but reason of you."—P. 89.

I call especial attention to Mr. Mackonochie's words, that the wicked receive Christ, as palpably opposed to the Twenty-ninth Article.

A sentence of deposition was issued against Archdeacon Denison for this very doctrine,—a sentence which was arrested only by a legal technicality.

A few words now as to the legal position which the Ritualists assume. They appeal to the mediæval canons and constitutions sanctioned by Henry VIII., and this was the very ground taken by Gardiner and his party. When Mary ascended the throne, she was not a nominal Roman Catholic. She did not establish the Papal supremacy until about a year and five months after her accession. But, under the advice of Gardiner, she restored the Mass at once, and in her proclamation gave effect to *these very canons*. The Ritualists, even in this respect, are the successors of Gardiner, but at the outset I stated that there was a remarkable exception. *Gardiner and the Romanising bishops did not subscribe Protestant articles*. On the contrary, Gardiner protested against the Homilies, and, though he professed great hostility to the Papacy, he resisted the Reformation in its progress. He and Bonner were so far consistent, and lost their position in the Church. And when Elizabeth ascended the throne, the great body

of the bishops resigned their sees rather than subscribe to Protestant formularies. But the Ritualists subscribe them all. I leave you to draw the conclusion.

III. The third proposition is this, that the Mass thus set up is contrary to the formularies and illegal. I shall now give a rapid view. The Church of England rejects the two dogmas which constitute the Mass—(1) That Christ is really present in the elements; (2) That Christ's body is offered in the Lord's Supper.

1. On the first point, from the many proofs, I select one:—

"It is hereby declared that thereby no adoration is intended, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry, to be abhorred of all faithful Christians), and the natural body and blood of our Saviour Christ are in heaven, and not here,—it being against the truth of Christ's natural body to be at one time in more places than one."

Some of the Ritualists meet this by saying that they hold the *bodily* but not *corporal* presence. But this subterfuge will not stand a moment in argument. If the body be "truly and really," as Mr. M. says, and "substantially," as Mr. Stuart says, present, it is corporally present. (1) The word body answers to *corpus* in Latin, and corporal to *corporalis*. (2) The word *corpus* occurs over and over again in the Sarum Mass, as applied to the presence. It occurs in the very passage, selected by Dr. Lee from that Mass, for the secret prayer:—"Sacrosanctum Filii Tui *Cor+pus*." The *Directorium* also specifies the *corporales* or corporal cloths, which it explains as follows:—

"As the corporal is the linen cloth on which has been laid the Lord's body, the Church orders the washing of it with a minute and pious care."—P. 96.

But the Ritualists have translated the Sarum Mass, and given, as they must do, *body* for *corpus*. To say that the *corpus* is present, and that it is not a corporal presence, is a palpable contradiction. They say that it is not grossly present, or after a corporal *manner*. We all know that; but Gardiner and the Romanists say the same. Gardiner says—"*By which word 'corporal' is understanded no grossness at all.*"—P. 167.

But Mr. Mackonochie is a very bold man. He says that the real and essential presence is implied in this rubric! He endeavours to turn our heavy artillery upon us. *How the denial of any corporal presence implies a bodily presence passes my comprehension.*

But, although Mr. M. does not state his argument, I shall state it for him. This rubric, as composed in 1552, was as follows:—"Any real and essential presence." At the last review it was

altered to its present form, "any corporal presence." I answer that the change was wisely made. As it stood in 1552 it was not so Protestant as now. What the Council of Trent asserts is that the *corpus* is present,—that the presence is *corporalis*. The Sarum Mass contains the same word *corpus* repeatedly. Our reviewers, therefore, did wisely in seizing the word which is employed in the Sarum office now endorsed by the Ritualists, and *condemning it*. I say that this is a condemnation of the Sarum Mass more express than as it stood in 1552. The rubric denies "*any* corporal presence." Ah, they may well call this the black rubric!

2. I pass on to the other dogma of the Mass, that Christ's body is *offered*. A sacrifice requires first a sacrificing priest, and then an altar. I have proved that there is no sacrifice, for the body is not in the elements. Cranmer says:—

"*They* say that Christ is corporally under or in the form of bread and wine. We say that *Christ is not there, neither corporally nor spiritually; but, in them that worthily eat and drink the bread and wine, He is spiritually; and corporally in heaven.*"

He says again:—

"When I say, and repeat many times in my book, that the Body of Christ is present in them that worthily receive the Sacrament, lest any man should mistake my words and think I mean that, although Christ be not corporally in the outward visible signs, yet He is corporally in the persons that duly receive them: this is to advertise the reader that I mean no such thing—but my meaning is, that *the Force, the Grace, the Virtue, and Benefit* of Christ's Body, that was crucified for us, and of His Blood, that was shed for us, be really and effectually present with all them that duly receive the Sacraments."

He adds:—

"Nor, no more truly, is He corporally or really present in the due ministration of the Lord's Supper, than He is in the due ministration of Baptism, that is to say—in both, spiritually, by grace."—P. 3. Pref.

(1) There is no sacrificing priest. There are priests, but not sacrificing priests. The word priest is but a contraction for presbyter. Dr. Hook admits this,—"The word is formed by a contraction of presbyter, with an English termination."—*Ch. Dict.* That there is no sacrificing priest is evident from the Ordination Service and Communion Service.

The priest is not ordained to offer sacrifice. The passages in the old Ordinal which regarded the priest as a sacrificer were struck out. Here I would call attention to a principle maintained by Dr. Pusey. In reference to Lord Ebury's proposal to remove from the Ordinal the words of Christ's "Whosoever," &c., he says:—

"*Their removal would be a denial of belief which would render it impossible for those who hold that belief to continue in her.*"

The Mediæval Ordinal contained the following passages. I give the translation :—

"It belongeth to a priest *to offer.*"

How did the Reformers deal with this? They struck it out.

"Bless and sanctify, O Lord, these hands of thy priests in the consecration of hosts which they shall offer for the sins and negligences of the people."

How did the Reformers deal with this? They struck it out.

"Receive power *to offer sacrifice* to God, and to *celebrate Mass* for the living as well as for the dead."

How did the Reformers deal with this? They struck it out.

"The blessing of God the Father, and the Son, and the Holy Spirit descend upon you, that you may be blessed in the sacerdotal order, and in the offering of propitiatory sacrifices."

How did the Reformers deal with this? They struck it out.

(2) Now, as to the Communion Service, there is no offering of the consecrated elements, or even of the elements unconsecrated. There was in the first book, but the Reformers so altered and broke up the prayer of consecration as to destroy the notion of the sacrifice of Christ's body. There is not a word said about sacrifice, except of the cross, until after the consumption of the elements, when they cannot be offered, and then mention is made only of the sacrifice of *praise* and *thanksgiving.* And even this prayer need not be used; another may be substituted, in which the word sacrifice does not occur at all. Fancy a Mass without any mention of sacrifice!

Archdeacon Wilberforce complained bitterly of this. He says :—

"The service was *divested* of its sacrificial character, and no longer bore witness, as in early times, to the great event which is transacted at the altar. This was done both by mutilating the prayer of oblation, which had been retained in the book of 1549, and by placing it after, instead of before the Communion."

(3) The Thirty-first Article is decisive :—

"Of the *one* oblation of Christ *finished* upon the Cross.

"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."—31*st Art.*

The Ritualists say that Christ's offering is *continued;* the Article asserts that it was *finished* on the cross. How can it be continued if it were finished?

It is said that the expression "sacrifices of Masses," being used instead of "sacrifice of the Mass," proves that the Article condemns a popular error that the sacrifice of the Mass was a repetition, and not a continuation of the sacrifice of the Cross. But Canon Estcourt shows that the Church of Rome does use the plural, and not merely the singular form, *Sacrificia Missarum.* The very Ordinal to which I have referred speaks of *placabiles hostias.*

The blasphemy to which the Article refers is the pretension to "*offer Christ.*" But this is exactly what the Ritualist, what the Romanist professes, not to shed His blood, but to offer Him that was slain.

Our teaching is warranted by clear scriptural authority. The Apostle says,—"And every priest *standeth* daily ministering and offering oftentimes the same sacrifices which can never take away sins. But this man, after he had offered one sacrifice for sins, *for ever sat down* on the right hand of God." (Heb. x. 11, 12.) The attitude of standing on the part of the Jewish priest was indicative of *continued* offering. The attitude of Jesus, who "for ever sat down on the right hand of God," is indicative of the *finished* character of the oblation of the cross. He caused "the sacrifice and the oblation to cease." (Dan. ix. 27.) It ceased when, bowing His sacred head, He exclaimed, "*It is finished,*" and died. We may, therefore, take up the language of Bishop Latimer, and say:—"Stand from the altar, you sacrileging, or I should rather have said, you sacrificing priests, for ye have no authority in God's book to offer up our Redeemer."—*Remains, P. 259.*

Would that the Bishops of this day would thus address those amongst us who pretend to offer Christ.

(4) There is no altar in the Church of England. Our Reformers, in 1552, expunged the word from our Book of Common Prayer, and introduced a principle which is subversive of the notion of an altar, which directs that "the communion-table shall stand in *the* "*body* of the church or chancel." It would be perfectly rubrical and canonical to place the table before the pulpit, and I would respectfully suggest to our good friend, the Rev. Daniel Wilson, when building a church in his important parish of Islington, to carry out this principle. As to an altar, it is unnecessary to argue the point, for *it has been ruled that there is no altar in the Church of England.* The Judicial Committee of the Privy Council have thus decided:—

"Their Lordships, therefore, are satisfied that *the decision of this point in Faulkner v. Lichfield is well founded,* and they must advise Her Majesty that the decree as to the removal of the stone structure at St. Barnabas, and the cross upon it, and *the substitution of a communion table of wood* ought to be affirmed."

The *Directorium Anglicanum* states that "for the Eucharistic

Look at Protestant countries, Prussia and the Protestant cantons of Switzerland; contrast them with Romish countries, and Romish cantons, and say, has Protestantism failed? But *Ritualism has been tried* and found wanting. It was tried in the middle ages, with what results we all know. It has been tried in Italy, Spain, Portugal, Austria, the South American States, and Ireland, and it has degraded them all. It has been tried in Rome, where every fortieth person is an ecclesiastic; and what it has done for Rome, and Ireland, and other countries, it would do for England—national degradation follows in the train. The time has come when decisive action is needed. Judicial investigation in regular course is necessary as a first step. I therefore rejoice that the *Church Association* has decided upon this course. We may rest assured that, *in the main*, the Reformation will be sustained. It may be necessary to appeal to Parliament; and why fear to take this step? The fact is generally overlooked, that Parliament is now much more favourably constituted than at the Reformation, when *the Romish element was strong in it*, and yet an appeal was then repeatedly, and successfully made. The great majority of our senators consists of Churchmen. We have little to hope from Convocation *of itself*. We owe but little to it, for it rejected the Reformation in 1559; but we owe much to Parliament, which accepted the Reformed faith. The refusal of the Lower House of Convocation to indorse the reasons upon which the Episcopal resolutions were founded exhibits the unsoundness of that body.

We must be prepared for a severe conflict; if things are allowed to run their course the results will be disastrous. I lately saw two pictures, one representing a ship in a fearful storm going before the wind; the other depicting the same ship with her course altered now facing the storm. The captain who commanded her explained the situation. I could see the danger in her former course. The starless sky, with all the blackness of night, contrasted with the white foam of the billows which broke over the stern of the ship, threatening to engulph her in the angry deep while she ran before the wind. But when she altered her course, and with bow erect faced boldly the tempest, hope appeared, and after a long conflict with wind and wave, she weathered the storm. Ah, said the captain, if only the London had not run before the wind she might, under God, have been saved. So now the noble vessel of the Church of England is encountering a gale such as she has not experienced for centuries past. *She is at present running before the wind.* But those in command now acknowledge the danger. The Bishops have made an important declaration; and we are thankful; but mere declarations are not enough. We want action. Then grasp the helm, and, by judicial investigation, and, if necessary, legislative action, face the storm.

CHURCH ASSOCIATION LECTURES.

No. IV.

THE CONFESSIONAL:

A LECTURE

BY

JOHN C. MILLER, D.D.,

VICAR AND RURAL DEAN OF GREENWICH;

SELECT PREACHER TO THE UNIVERSITY OF OXFORD, 1867-1868;

AT ST. JAMES'S HALL, PICCADILLY, LONDON,

MARCH 12, 1867.

WITH APPENDIX,

CONTAINING EXTRACTS FROM THE ARCHBISHOP OF CANTERBURY'S LEEDS PASTORAL LETTER OF 1851.

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THE CONFESSIONAL.

"A PARDONED man!" exclaims Mr. Gresley, in his "Ordinance of Confession,"* "how much is included in these words! What an inconceivable change has passed over the soul of him who has obtained God's pardon, who is justified by faith, cleansed from his sins, accepted for the sake of Jesus Christ."

"How shall a Christian who has fallen into sin obtain pardon and peace? The answer which we give to this momentous question really decides the character of our creed, and ought, if we be honest and consistent, to decide our choice of a communion." †

So writes one who stands in the foremost rank of the great thinkers of the day, and whose massive and exhaustive sermon, 'The Throne of Grace: not the Confessional,' is worthy of a Protestant bishop.

Our subject brings me into direct and immediate contact with the point suggested by Mr. Gresley, and with the question raised by Bishop Jeune. Rome centres the answer to all this in the priest. He, as the Bishop expresses it, "is the immediate saviour," and his power lies in that which is our theme to-day.

"Even after Christ has been immolated on ten thousand altars in a single day, after He has as often appeased His angered Father, and as often appeared before Him in heaven with His precious offering, not even one sin has been done away in behalf of any of the penitents prostrate at His feet. Mass is powerless in regard of remission of sin. All that it effects is to obtain for those now in the world grace and the gift of penitence from God, who by sacramental penance is reconciled to each of us, as He was to our race as a whole when Christ died; and mass is of itself as incapable of yielding pardon and peace as the atonement on the cross. The grace and the repentance which it procures do not suffice for this, because Christ has said to His ministers, 'Whose soever sins ye remit, they are remitted;' if, therefore, through other channels than

* Chap. x. p. 103.

† "The Throne of Grace: not the Confessional." A Sermon by the Bishop of Peterborough (Dr. Jeune). Second Ed. 1867. P. 3.

those ministers, man can obtain pardon, 'the words of the Son of God have no meaning, they are illusive, they are a lie.' It is the absolving act of the priest, not the death of Christ upon the cross, which corresponds to the sin-offerings of the Old Testament. It is the sacrifice which the priest offers, it is the remission which he pronounces, that renders the work of Christ effectual. Without the priest, therefore, no sin is forgiven, no soul is saved, unless God see fit to depart from the order which His wisdom has appointed." (Pp. 8, 9.)

The Confessional is obviously and avowedly the chief engine of the sacerdotal power of the Church of Rome.

My brethren of the clergy and others who are present will understand that with such a subject I have no time to indulge in prefatory remarks. I shall therefore at once proceed to lay before this assemblage the divisions under which the subject will be treated, and, following the poet's rule, plunge at once *in medias res*. I shall endeavour to bring before you—

I. The Confessional in the Church of Rome. And

II. The attempt to introduce the Confessional into the Reformed Church of England.

First. The Confessional in the Church of Rome. Will it be objected that I am dealing unfairly with those of the English clergy who are desirous of introducing this practice of confession, and that I am prejudicing their case by bringing before this assembly the monstrous exhibition of priestly despotism which is exhibited in the Church of Rome? I answer, No; that I am not unfairly prejudicing the case. And my first reply to the objection, if such should arise in the minds of any, is, *Obsta principiis;* let us resist the beginning of this evil. Moreover, it is perfectly fair in argument to test a principle by pushing it to its legitimate results. In the next place I would appeal to experience, or, rather, to history, and would ask, What has been the result of the Tractarian movement, of which the system of auricular confession has now become an acknowledged part,—what has been the result of it as it is now developed amongst us? Some thirty-five years have elapsed since that memorable private meeting took place in the study of the Rev. Hugh James Rose, at which an endeavour was made to revive in the Church of England what those clergymen regarded as Church principles. In the year 1833 the first "Tract for the Times" appeared; and in 1841 the system culminated, at any rate for the time, in "Tract XC." In these thirty-five years to what lengths have we gone! I maintain, therefore, that when we are told by Dr. Pusey and by others that this confession—this secret confession to the so-called priest—is very extensively practised in the Church of England, we are fairly entitled to look at what the Bishop of Cashel would call the "rale

thing," and see what it is now—what it is among Roman Catholics —and to what it will speedily grow if it be not checked, as I venture to hope it will be checked, by the indignant expression of public opinion.

The object of confession to the priest—of secret—or, as we generally term it—auricular confession, is, to meet post-baptismal sin. The question is, How are the sins of the baptized person to be remitted?

Those of us who are at all conversant with the heresies of the early Church know that one of the heresies of those times consisted in this, that Novatian and his followers refused restoration to Church communion to those who had lapsed into grievous sin after baptism. Now it is to meet the case of those who have fallen into sin after baptism that the Romish doctrine of the Sacrament of Penance has been invented. That I may not misrepresent this, and that I may lay the foundation of all that may hereafter be advanced in this lecture on a clear and solid basis, I will read you the very words—only that they are translated into English—of the Council of Trent:—

"CHAP. I.—OF THE NECESSITY AND INSTITUTION OF THE SACRAMENT OF PENANCE.

"If, in all the regenerate, there were such gratitude to God that they always kept the righteousness received by His goodness and grace in baptism, there would have been no need to institute another sacrament for the remission of sins besides baptism. But since God, who is rich in mercy, knoweth our frame, He hath provided a saving remedy for those who yield themselves again to the slavery of sin and the power of the devil—namely, the sacrament of penance, whereby the benefits of the death of Christ are applied to those who sin after baptism.

"Now, in order to obtain grace and righteousness, penance was always necessary for all men who had defiled themselves with mortal sin, even for those who sought to be washed in the sacrament of baptism, that, renouncing and amending their perverseness, they might regard so great offences against God with utmost abhorrence and hatred, and pious grief of mind. Whence the prophet saith, 'Be converted, and do penance for all your iniquities, and iniquity shall not be your ruin.' (Ezek. xviii. 30.) The Lord also said, 'Except you do penance, you shall all likewise perish.' (Luke xiii. 5.) And Peter, the prince of the apostles, recommending penance to those sinners who were about to be initiated by baptism, said, 'Do penance, and be baptized every one of you.' (Acts ii. 38.)"

We must here demur to the translation of the Greek word. It means, not penance, but that change of mind and heart which the Holy Spirit works on those who are truly awakened to a sense of sin.

"Of the parts and fruit of this sacrament," it is said (chap. iii.), "the Holy Council further teaches that the form of the sacrament of penance, in which its power chiefly lies, resides in the words of the minister, 'I will absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.' To which certain prayers are added, by a laudable custom of holy Church; yet they do not belong to the essence of its form, nor are they necessary to the administration of the sacrament itself. Moreover, the acts of the penitent—namely, contrition, confession, and satisfaction—are the matter, as it were, of this sacrament."

We have to do more immediately with one element of this doctrine of the Sacrament of Penance; not so much with the contrition, not so much with the satisfaction, as with the confession which is made in order to obtain the coveted blessing of absolution.

As an historical fact, auricular confession was not an ordinance of the Church, however much it may have been privately favoured by some divines, until the first Council of Lateran, in the year 1215, in the time of Pope Innocent III. And this is one of the many illustrations which we have, as we look into this whole controversy, of the falsehood of that popular delusion by which the Romanists endeavour to work, especially on the ignorant—namely, that theirs is the old religion. Auricular confession as a doctrine of their Church dates back only as far as 1215. And if there are any who are desirous of knowing what was the opinion of some of the giants amongst the Fathers on this subject, I may observe that it is very simply but at the same time very ably treated in the first number of the second series of the "Christian Advocate," which has just appeared under the editorship of that admirable scholar and divine, the Rev. Edward Garbett. In that work you will find that the authorities of Tertullian, St. Chrysostom, Gregory of Nyssa, St. Clement of Alexandria, are all introduced, and it is as clear as the sun at noonday that neither of these Fathers held the doctrine of auricular confession to the priest.

With regard to the position which the Confessional occupies in the Church of Rome, I will quote the language of St. Philip Neri, the patron saint of the Oratorians:—

"Those who desire to advance in the ways of God, commit themselves to a wise confessor, whom they obey as holding the place of God. He who does this secures himself from rendering an account to God of his actions. And this is agreeable to what Jesus Christ says of his ministers,—'He who hears you, hears me!'" *

To bring this matter down to our own day, and to take the oppor-

* "Awful Disclosures from the Moral Theology of Alphonsus Liguori, who was canonized in the Year 1839." By the R. P. Blakeney, B.A. London: 1846. P. 167.

tunity of returning thanks to the Roman Catholic or Tractarian who has sent me this little pamphlet—for one does not like to lie under the sin of ingratitude to those who look us up in this way—I will read an extract from "The Catechism and Instruction for Confession" bearing the "Imprimatur" "Henricus Edwardus, Archiepiscopus Westmonasteriensis," whom I suppose even the ladies recognise as Henry Edward, Archbishop of Westminster. At p. 5 of this Catechism, dedicated "to the Lady Abbess, Taunton," I find these words, which are in strict accordance with the words of the Council of Trent and of St. Philip Neri, "Go to confession, kneel at the priest's feet, confess everything, think not of the man—it is to God you kneel." Then we have something about the priest being better fitted for this function than a "beautiful bright angel, all innocence and purity." I confess if I had to do either, I should prefer "the beautiful bright angel," because I think he would perform the duty better. The Catechism goes on thus:—"You soon forget all else but that you are at the feet of God, confessing your sins to Him, pleading for His forgiveness."

The authoress adds:—

"One more story I must tell you of our dear Blessed Lady. When she was a little girl between three and four years old, and was going to the temple school, the priest of the temple who had come to examine her before she was received, asked her what penances she would take upon herself for the love of God. Little Mary said she would not eat fruit except of one kind; she would not drink wine or vinegar, of which she was very fond; she would not eat meat or fish, and would rise three times in the night to pray; and all this at the age of three years. The priest did not allow her to do quite all this, and as she was very obedient, she did only what he allowed her, which was still a great deal, for she eat no fruit or meat, fish only on feast days, and rose once in the night to pray, and drank only water, sweetened sometimes with a juice much used in the East. Now, which among you is not anxious to imitate Mary and Joseph? Oh, yes! I am sure you will all try from this day forward; such penances as are thus thrown in your way every day are particularly pleasing to God, for they come direct from Him. Self-imposed penances of a more severe nature should never be undertaken, without the advice of your confessor. Accept penances that are given you by your parents or superiors, whether justly or unjustly, with great pleasure, as those are also very meritorious and safe, not being of your own choice. Be very particular about the penance given you by the priest in confession; always say it before you leave the church, if possible; if not, as soon as opportunity offers."

This, then—and I trust I am not misrepresenting the doctrine of the Church of Rome—is the doctrinal view of the confession necessary to obtain that absolution which is a part of the sacrament of penance.

Let us test the practical working of this system. Some years ago a Digest was published of the Evidence taken before a Select Committee of the two Houses of Parliament. The date is 1824-5. Before that Committee Dr. Doyle was examined as follows:—

"Rev. J. Doyle., D.D.

"Q. Would a priest think himself justified in case he received in confession a knowledge of an intended crime, to take any measure by which he could prevent the execution of that crime?

"A. No; he cannot; more than the means he uses with the individuals themselves.

"Q. Could not he warn the person against whom the crime is intended to be committed?

"A. He cannot. We adopt with regard to the secret of confession an expression of Saint Augustine's; his Latin is very bad, but it expresses our sentiment very strongly. 'Plus ignorat quod sacerdos a peccatore audit quam quod nescit.'"

That is—

"The priest is more ignorant of what he hears from the sinner than of that of which he knows nothing."

Dr. James Magaurin was next examined. Here is a portion of his evidence—

"Q. Would not such a regulation, were it adopted, defeat its own purpose, as far as connected with the security of the State, by preventing the habit of confession on those subjects?

"A. Altogether; but by leaving it as it is, the abuse of it is impossible; because when a criminal comes, if he should come, to make known his crime to the priest, the latter endeavours to dissuade him from it, if not perpetrated, and to repair, if it be done, the injury he has committed, as far as it is in his power. If, however, it were once allowed to the priest to reveal the confession, under any circumstances, no criminal would come to him."

"Q. Are not the parties who commit a murder generally known to the priest?

"A. I do not think they are.

"Q. Supposing it were stated to him in confession, would the priest think it consistent with his duty, to divulge any part of a communication which was made to him in confession?

"A. I do not think he would.

"Q. Supposing he was made acquainted with an intention to commit murder, in the way of confession, would he think himself authorized to make any communication upon that subject?

"A. He would exert himself to prevent the crime being committed; but any communication made to him, in confession, is inviolable, he cannot divulge it.

"Q. Supposing it related to a crime not actually perpetrated, but about to be perpetrated; in that case is the communication made inviolable?

"A. If a crime is intended, and if it is made known to him in confession only, he cannot divulge it; he is to use his influence with the individual, so far as he can, to prevent the crime being committed; but what he hears in the way of confession is inviolable.

"Q. Would he be authorized to give notice to the party whose life might be in danger?

"A. No; I do not think he would; we believe it is of divine institution—as such, inviolable in its secresy.

"Q. Might he not disclose so much of it, as would prevent the perpetration of the crime, without committing the person who has made the confession?

"A. He could not divulge any part of it; it is his duty to prevent, as far as he can, the crime."

Here you have this evidence given before the two Houses of Parliament, that if a Roman Catholic goes to his priest, and says he is about to commit a murder, the only thing a priest can do is to endeavour to dissuade the man from committing it; but that he cannot in any way warn the person who is the intended victim. Surely this is carrying the inviolability of the seal of confession to a most perilous extent.

One of the advantages of controversy is this—that it sets some of the learned champions of truth at work, and thus brings out valuable matter. A most seasonable pamphlet has just been published by one to whom the Church is under the deepest obligations—the Dean of Ripon, Dr. Goode.

His pamphlet, "Rome's Tactics," should be sown broadcast. The Dean quotes the following from various regulations and orders, proposed by the Jesuits and Sorbonists at Paris, and agreed to by the Pope and the Cardinals at Rome:—

"That for encouraging all Roman Catholic servants to inform their confessors with all matters that may prove prejudicial unto the Catholic cause, which may be practised or spoken by their heretical masters and mistresses, as they hear the same from time to time, to tell it to the confessors; so a pardon may be granted to such servants of all sins as oft as they inform their confessors, and all penances taken off such, if any have been laid on them; and, in case the servant or servants be poor or needy, the confessor to encourage the servant by giving some reward in money."*

An exceedingly pleasant thing it would be if Jesuitry should again prevail in this country—and I am not certain that we have

* Page 24.

not something of it working amongst us—to have one of these servants in the bosom of one's family.

But let us turn again to that which is written on the page of history—and I am afraid I must preface it by an apology to one part of my audience—which will show that the mischief of the Confessional in its moral working goes a little further than this. What I am about to recite is simply a matter of history:—

"In 1556 the public voice of Spain accused certain priests of using the Confessional for the most infamous purposes; and Paul VI., to put a stop to so injurious a scandal, ordered the Inquisition to investigate the matter. It being found that the abuse had widely spread over Christendom, other bulls were subsequently issued, to extend the inquiries. An edict published at Seville, in 1563, gave rise, we are told by Llorente, to such numerous denunciations, that the records of the Holy Office were no longer able to receive them, which necessitated a term of thirty days to be allowed to every female plaintiff to come forward a second time. It took no less than 120 days to register all the denunciations! But the Inquisitors, alarmed at this vast number of guilty persons, and the scandal which was occasioned, resolved to abandon their undertaking, and renounced the prosecution of the delinquents. Indeed, there were in this vast crowd of females some very respectable persons, nay, some of illustrious birth. Ashamed of all that had taken place, they used to disguise themselves, and muffle up their heads, in order to repair to the Inquisitors who occupied the Castle of Friana, for fear of being met and recognised by their husbands. In spite of these precautions several of the latter were informed of what was going on, and this affair was nearly occasioning a great disturbance."*

In a little volume which has been recently published by the very able incumbent of Paddington, the Rev. Archibald Boyd, we have this brief summary:—

"For, if it were calumny, or even but of partial extent, the policy had been not to give notoriety to the allegation, but to pass over the suspicion in judicious silence. That it has been so noticed puts to rest the question of truth or falsehood. For example, we have no fewer than three of these denunciations—one from the hands of Gregory XV., and two from Benedict XIV.—the latter not very far from our own times, and therefore not to be explained on the score of the ignorance and laxity of the dark ages—for 1741—1745 come not far from our own days."†

Mr. Boyd, in a book intended for general circulation amongst the Christian public in this country, is obliged to give in the original Latin—for decency forbids the translation—the Bull of Gregory XV. in 1622, which was intended to denounce and restrain the

* "Cramp's Text Book of Popery," pp. 235-236. † Page 178.

priests of the Church of Rome, who were abusing the Confessional for immoral purposes. Mr. Boyd says :—

"The specialities of these provisions ought to be noticed, for they exhibit on the one hand a full knowledge on the part of the Pope of the practices of the Confessional, and, on the other, furnish a revolting picture of the ingenuities of crime, through which confessors contrive to effect their nefarious objects. The Bull of Benedict XIV., in 1741, after an interval of a century, proves how ineffectual was the effort of his predecessor to meet the evil, for it enjoins,—'Innovantur pœnæ adversus confessarios, qui penitentes ad turpia sollicitant'—an edict repeated four years later, and clearly proving that whatever vows of obedience to the Holy See the Romish clergy had made were open to self-dispensation and the dictates of passion."*

I ask whether we can have stronger evidence than the Bulls of the Popes of the Church of Rome, again and again repeated, against their own priests? This is not the evidence of Protestant maligners. This is not a false accusation. These things are written upon the pages of their own history.

Let us now turn and look at the moral aspect of the Confessional upon those who are under its dominion; and I hardly know whether that moral aspect is more foul in connexion with the priest confessor, or with the penitent who kneels before him in the Confessional. This is well stated by Dr. Wylie in his work on "The Papacy," and by Bishop Jeune. Dr. Wylie says—

"There is no better school of wickedness on earth. History testifies, that for every offender whom the Confessional has reclaimed, it has hardened thousands; for one it may have saved, it has destroyed millions. And what must be the state of that one mind, the confessor's, into which is daily poured the accumulated filth and vice of a neighbourhood? He cannot decline the dreadful office although he were willing. He must be the depository of all the imagined and of all the acted wickedness around him. To him it all gravitates, as to its centre. Every purpose of lust, every deed of vengeance, every piece of villany, flows thither, forming a fresh contribution to the already fearful and fathomless mass of known wickedness within him. This black and loathly mass he carries about with him,—he carries within him. His bosom is a very sepulchre of rottenness and stench, 'a closet, lock, and key of villainous secrets.' Wherever he is, alone or in society, or at the altar, he is chained to a corpse. The rank effluvia of its putrescence encompasses him like an atmosphere. Miserable doom! He cannot rid himself from the corruption that adheres to him. His efforts to fly from it are in vain.

"'Which way I fly is hell; myself an hell.'

To his mind, we say, this mass of evil must be ever present, mingling

* Page 179.

with all his feelings, polluting all his duties, and tainting at their very spring all his sympathies. How ghastly and foul must society appear to his eye! for to him all its secret wickedness is naked and open. His fellow-men are lepers foul and loathsome, and he sniffs their horrid effluvia as he passes them. An angel could scarce discharge such an office without contamination; but it is altogether inconceivable how a man can discharge it and escape being a demon. The lake of Sodom, daily fed by the foul and saline springs of the neighbourhood, and giving back these contributions in the shape of black and sulphureous exhalations, which scathe and desolate afresh the surrounding region, is but a faint emblem of the action and reaction of this Confessional on society. It is a moral malaria,—a cauldron from which pestiferous clouds daily ascend, which kill the very souls of men. Hell itself could not have set up an institution more ingeniously contrived to demoralize and destroy mankind."*

Bishop Jeune writes—

"It is no vague 'suspicion sown by the father of lies,'† as we are told it is, that makes us look with repugnance upon a system, which enabled Sanchez to produce his anatomy of vice, as loathsome, and as profound, as that evil spirit himself could have made it; upon a system which developed the casuistry of Escobar. If men who are represented as devout and austere, could gain such horrible experience, or so palliate crime in the Confessional; it is no vague suspicion which makes us believe that priests, like those found even in Apostolic times, and too common in every religious body, 'spots and blemishes,' as St. Peter writes, 'having eyes full of adultery, and that cannot cease from sin, 'beguiling unstable souls, and having an heart exercised with covetous 'practices,' must, under their sacred character, be as successful in the destruction of souls as Satan himself, when he is transformed into an angel of light. The Bulls of Benedict and Clement are in our hands; and so are the laws against captation, laws greatly needed, wherever the clergy have had such access to weak and superstitious minds. It is no vague suspicion, which makes us fear that he, into whose bosom is poured the whole moral pollution of a community, can hardly keep himself pure; or apply the dreadful knowledge in which he has been trained, without corrupting, or increasing corruption. There were, indeed, names in Sardis which had not defiled their garments; there are holy and simple souls which may, perhaps, like the Apostles of old, drink deadly things, and receive no hurt. A confessor of peculiar wisdom and purity may give useful counsel without touching on dangerous topics; but to do this he must often violate the rules of the Roman Church. There are many penitents who offer no temptation to an impure or mercenary seducer; to many the ignorance or the apathy of a confessor may prove a blessing; so that the evils of the system may not result in every case. I would even

* Pp. 329, 330.

† "This suspicion of confession may be sown by the father of lies."—Dr. Pusey "Sermon," &c., p. xiii.

admit that sometimes the practice may restrain sinners; but it is a mistake to think that confession to man acts generally as a check to vice. It destroys delicacy, it deadens shame, it quiets remorse, and, so, takes away the strongest natural preventives of the first commission, or the recurrence of crime. Confession to God, if it does not imply so violent an effort at the first, never hardens, never gives security to a deceitful conscience." *

The heart of a man into whose ear is poured all the moral and spiritual filth of his parish must be indeed a wonderful heart if it escapes the direst pollution. You have only to contemplate the workings of evil in your own heart; you have only to multiply that by the labour brought to bear in the Confessional by the most inexorable inquisitorial thumbscrewing on the part of the priest, and you will have some suspicion of the evil of which that man must be cognisant, and of the pollution with which he must come in contact. With regard to its effect on the penitent, I would refer you to a little work, entitled, "Personal Experience of Roman Catholicism," published by a lady under the sanction of a good and worthy clergyman, the Rev. W. H. Havergal, Honorary Canon of Worcester. The two volumes have now been thrown into one by the Rev. Charles B. Tayler, the well-known writer. The work details the personal experience or confessions of a lady, who gave a heart-sickening account of what she endured. This book, too, should be widely circulated at this crisis. This lady, in giving her personal experience, says:—

"It was a dark page in my experience, however, when first I knelt at the feet of a mortal, to confess what should have been poured into the ear of God alone. I cannot dwell upon this; but a brief time before, it would have for ever put to rest my longings after Romanism. But the mantle of evening had already cast its shadowy folds around me, and they were fast enveloping me in darkness as of midnight. Though I believe my confessor was, on the whole, as guarded as his manner was kind, at some things I was strangely startled, utterly confounded.

"The purity of mind and delicacy in which I had been nurtured had not prepared me for such an ordeal; and my own sincerity, and dread of committing a sacrilege, induced such scrupulosity as probably tended to augment the painfulness of the occasion. One circumstance especially I will recal, which my fettered conscience persuaded me I was bound to name. Of its real nature, or the extent of evil associated with it, I had only vague ideas. My distress and terror, doubtless, made me less explicit than I otherwise might have been. The questioning, however, it elicited, and the ideas supplied by it, outraged my feelings to such an extent, that, forgetting all respect for my confessor, and careless even, at that moment, whether I received absolution or not, I exclaimed, 'I cannot say a word more,' while the thought rushed into my mind, 'All is true that their enemies say of them.'" †

* Page 71, 72. † Page 35, 36.

You will find in this book a most vivid and striking picture of the horrible agony through which the conscience of a penitent passes, if it entertains a doubt as to whether the confession has been complete. No one, not seeking priestly absolution, has an idea of the torture which a sensitive penitent endures. The confession must be complete; and the thought suggests itself, "Have I not forfeited absolution by keeping back something in my confession?" The writer says:—

"What sort of a chain this links around the strictly conscientious I would attempt to pourtray if I could, but it must have been worn to understand its torturing character. Suffice it to say, however, that, according to this standard, for months past I had not made a good confession at all. And now, filled with remorse for my past sacrilegious sinfulness, I resolved on making a general confession to the *réligieux* alluded to, dating from the first time my confessions had become invalid. But this confession scrupulously exceeded everything I had hitherto encountered. He told me some things were mortal sins which I had never imagined could be such, and then threw so many fetters around my conscience, that a host of anxieties for my first general confession was awakened within me. I had no resource, therefore, but to remake that, and thus I afresh entered on the bitter path I had deemed I should never have occasion again to tread."

She continues:—

"But if that first confession had lacerated my feelings, what was it to this one? Words have no power, language no expression, to characterize the emotions that marked it. Had I been really less sincere and remorseful than I was, it must have awakened me, deeply sunk in darkness as I had become. Never shall I forget my sensations on one or two occasions at that time. Once, my confessor having been unexpectedly called away, I went to the church porch for air, while awaiting his return. How I gasped for some relief to my overwrought mind! the recollection even now is oppressive. But that was soon superseded by feelings still more painful, as he came, with his unchanged smile and broad gaze, to summon me back to my terrible task. Even this, however, sank into insignificance a day or two afterwards, when I went to proceed with my confession. I was desired to repeat over again what had most harrowed my feelings. I replied that I had confessed it once already, and ventured some demur, when I was told in the most merciless manner that if I had he had forgotten it, and that the repetition would only serve to humble me.

"A feeling almost akin to suffocation for the moment overwhelmed me, and I felt as if the words would choke me. I leaned against the confessional for support; but by promptings and suggestions he at length gained his point. On rising from my knees I was for a short period unable to stand; a kind of fallen and crushed feeling seemed to paralyze me both physically and mentally. He smilingly attributed this to the

length of time I had been kneeling, and commenced talking on the most indifferent subjects with as great coolness and freedom as though I had no cause for an unpleasant thought."*

This poor girl was obliged ultimately to write down for the use of another priest that which she hesitated even verbally to pour into the ear of the first.

I advance to another part of my subject with the gravest feelings of embarrassment. But I must not omit it. I must say a few words with regard to the moral and doctrinal training which these men—these priests of Rome—undergo in order to fit them for their office.

Hear St. Alphonsus Liguori. Bear in mind that he is a canonized saint of the Church of Rome, and that the Church of Rome has authoritatively pronounced that not one single word of his writings is deserving of censure; so that I am on very safe ground when quoting Liguori as an authority. Let us look at his statement. Liguori, speaking of the confession of married people, says:—

"It grieves me concerning this matter, which contains so much filthiness, as by its very name will disturb pure minds, to give a longer dissertation; but, oh that this subject were not so frequent as it is in confessions, that it would not behove the confessor altogether to be fully, but only briefly instructed; besides, let the chaste reader pardon me if I speak largely, and enter into details which exhibit more unseemly ugliness."†

I am bound to say that the saint keeps his word, for most unquestionably, if his work were printed in England, the Society for the Suppression of Vice would prefer an indictment against the printer or publisher.

I am quite aware that I am open to the charge of doing little but declaim on such a point. There is no help for me. Were none present but husbands and fathers, there is not a man of us who could stand up among his fellow-men, and translate the Latin of St. Liguori, or pollute his lips with the hideous garbage of Dens.

I see brethren here who are well versed in the Roman Catholic controversy, and I appeal to them whether I am exaggerating. I say there does not breathe a man in this room who dares to translate into the ears of his fellow-men the filth contained in the book which I hold in my hand. And I will venture to say more than this. I am not very fond of platform challenges, because they savour of bombast and egotism and presumption; but I venture to say this, that I will meet in this hall, or in the largest hall the metropolis can afford, any Romish cardinal, archbishop, bishop, or

* Page 63—65. † "Awful Disclosures," page 252.

priest, in the presence of the men of London, and I will ask these cardinals, archbishops, bishops, or priests, to translate in the ears of these men—husbands, with wives and daughters—the questions in which they are indoctrinated, and whether these husbands and fathers would subject their wives and daughters to these unutterable and disgusting investigations. I say, with the most perfect sincerity, both in the sight of God and of my fellow-men, that, until I saw a book which was published in vindication of an epithet applied to the teaching of Maynooth, I had no conception of the wickedness of which the human heart is capable; I had not an idea that sin could take such ingenious forms; I had not an idea that the varieties of filthiness were so varied. I must apologize for speaking thus strongly. But the sanctity of our homes is at stake, and I wish you to understand what this thing is in the Church of Rome, and what it will most assuredly come to, if carried out in the Church of England. Some few years ago, Sir G. H. Smith, at a Meeting in Essex, alluded to the teaching of Maynooth, and described it as "*beastly.*" He was attacked for using that expression. A pamphlet was published in vindication of the epithet. The person who published the book was obliged to put on the title-page, "*Please don't leave this open.*" The Rev. C. Tayler writes:—

"I have such a book in my possession, and he who gave it me wrote on the fly-leaf, begging me to keep it locked up. I have done more; for, when I had looked into it, I deemed it right to seal it up; for, as a Christian man and an English clergyman, I felt ashamed to have read those shameless questionings. But not only did my face burn with shame, but my spirit, as a man, was roused to indignation, to know that our young and modest English women—the daughters, sisters, and wives of our land—should be exposed to the inroads of a Church which insists upon the Confessional as an important, nay, indispensable, part of her system; for the practice of auricular confession to a priest is based upon the supposed power of the priest to absolve sin, and, consequently, his right to know all sins."—*Preface to "Personal Experience of Roman Catholicism."*

Such is the doctrine and practical working and moral aspect of the teaching of the Church of Rome; and we have the testimony of St. Liguori himself that, in dealing with these delicate—or, rather, indelicate—matters, many priests have lost their own souls; and no wonder, for priests are but men.

II. I now advance to the attempts which have been made to revive the Confessional in the Reformed Church of England.

Let me not overstate the case. The Romish Church makes Confession indispensable. It is absolutely and authoritatively enjoined by that Church. And if there is one part of that

masterly Sermon to which I have already referred which has been more striking to my mind than another, it is the passage already quoted, in which Bishop Jeune clearly establishes the point that even the very Mass of the Roman Catholic Church is comparatively imperfect until you obtain the Absolution of the priest.

But we are assured that this is not *enjoined* by those of our clergy who are preaching and practising it. "*Not enjoined!*" But it is difficult to know where we are to stop,—where the mere recommendation ends, and the injunction begins. It is not enjoined. But you have this fearful moral pressure, that in order to obtain Absolution, you must go through it. And when you have excited people, and their consciences are so overwhelmed with dread that they believe they require sacerdotal Absolution, it is useless to say that you do not enjoin it. Their consciences are so fearfully roused that they can no longer do without it.

This is the answer to the language used by Dr. Pusey. And it is clearly brought out by persons turning, what in a Court of Law is called, "Queen's evidence." Read and mark, in the Pamphlet of Dean Goode, Mr. Dodsworth's Letter to Dr. Pusey, as quoted in Mr. Maskell's Letter in 1850. These clergymen were once members of the Tractarian party, and went over to Rome. How did Mr. Dodsworth address Dr. Pusey sixteen years ago? I particularly call your attention to this, on account of Dr. Pusey having played such a prominent part in this matter. But let me say with the utmost sincerity, that any insinuation respecting the personal character of these clergymen I entirely repudiate. I concede most distinctly that, on the ground of personal character, if there is any clergyman in the Church of England to whom I could trust Auricular Confession, it would be Dr. Pusey.

Mr. Dodsworth, writing to Dr. Pusey, sixteen years ago, says:—

"Both by precept and example, you have been amongst the most earnest to maintain Catholic principles. By your constant and common practice of administering the Sacrament of Penance; by encouraging everywhere, if not enjoining, Auricular Confession, and giving special Priestly Absolution; by teaching the propitiatory Sacrifice of the Holy Eucharist, as applicatory of the One Sacrifice on the cross; and by adoration of Christ really present on the altar under the form of bread and wine; by your introduction of Roman Catholic books 'adapted to the use of our Church;' by encouraging the use of rosaries and crucifixes, and special devotions to our Lord, as *e.g.* to His Five Wounds; by adopting language most powerfully expressive of our incorporation into Christ, as *e.g.* 'our being inebriated by the Blood of our Lord;' by advocating counsels of perfection, and seeking to restore, with more or less fulness, the conventual or monastic life; I say, by the teaching and practice, of which this enumeration is *a sufficient type and indication*, you

have done much to revive amongst us the system which may be pre-eminently called '*sacramental.*' And the writer, honestly urging open avowals consistent with this conduct, goes on to plead,—'*Let us no longer have any concealments.* We are now past the time for *reserve* and *economy* in such matters.'"

Mr. Maskell, addressing Dr. Pusey, says :—

"In p. 6 of your Letter to Mr. Richards you blame Mr. Dodsworth for having said in his published Letter to you, that you have 'enjoined' Auricular Confession; and you say that you could not *enjoin* Auricular Confession. Suffer me to say, that, in connexion with the other words of the same sentence, Mr. Dodsworth's use of the word *enjoin* was just and reasonable. He does not use it simply, and without limitation; he says that you have 'encouraged, if not enjoined,' Auricular Confession: by which it is evident that, in the sense of compulsion, he knew, as well as yourself, you *could not* possibly enjoin Auricular Confession. *And he knew also,* AS I KNOW, *that to say merely that you have encouraged it, would fall as far short of what your actual practice is, as the word* ENJOIN, *in the sense of* COMPELLING, *would exceed it. He knew that you have done more than encouraged Confession in very many cases: that you have warned people of the danger of deferring it, have insisted on it as the only remedy, have pointed out the inevitable dangers of the neglect of it, and have promised the highest blessings in the observance, until you had* BROUGHT PENITENTS IN FEAR AND TREMBLING UPON THEIR KNEES BEFORE YOU.

"There are some other parts of your Letter to Mr. Richards which, I must own, have somewhat more than startled me. I have begun almost to doubt the accuracy of my memory, or that I could *ever have understood the commonest rules of plain-speaking upon very solemn mysteries and duties of the Christian faith.* I mean such passages as these :—'We are not to obtrude, nor to offer our services; not to set up ourselves as guides, or depreciate others; we are to be passive, ready to minister to any who "come" to us, but not to cause confusion and heart-burning, by intruding, through any act or word of ours, into the ministry of others.'..... 'In like way, when *residing* elsewhere'—from which, of course, no one would suppose that *you go from home into other dioceses for the express purpose of receiving Auricular Confessions,*—'when any came to me, I ministered to them. But, not having a parochial cure, I have not led others to Confession.'..... Now, pray do not misunderstand me: far be it from me to say that I suppose that, in your own heart, you do not believe every word of these sentences to be strictly and verbally true: WHAT I DO SAY IS, THAT, SO FAR AS I HAVE KNOWN IT, THEY DO NOT IN ANY ADEQUATE OR REAL WAY REPRESENT YOUR PRACTICE..... The Bishop of Exeter would repudiate (I think) with horror the system of particular and detailed inquiry into every circumstance of sin, which, IN CORRECT IMITATION OF THE ROMAN CATHOLIC RULES, YOU DO NOT FAIL TO PRESS..... What, then, let me ask, do you conceive that the Bishop of Exeter would

say of PERSONS SECRETLY RECEIVED AGAINST THE KNOWN WILL OF THEIR PARENTS, OF CONFESSIONS HEARD IN THE HOUSES OF COMMON FRIENDS, OR OF CLANDESTINE CORRESPONDENCE TO ARRANGE MEETINGS, UNDER INITIALS, OR IN ENVELOPES ADDRESSED TO OTHER PERSONS? and, more than this, when such Confessions are recommended and urged as a part of the spiritual life, and among religious duties; not in order to quiet the conscience before receiving the Communion. Think not that I write all this to give you unnecessary pain; think not that I write it without a feeling of deep pain and sorrow in my own heart. But there is something which tells me, that, on behalf of thousands, this matter should now be *brought before the world plainly, honestly, and fully. I know how heavily the* ENFORCED MYSTERY AND SECRET CORRESPONDENCE REGARDING CONFESSIONS, *in your Communion, has weighed down the minds of many to whom you and others have 'ministered;' I know how bitterly it has eaten, even as a canker, into their very souls: I know how utterly* THE SPECIOUS ARGUMENTS WHICH YOU HAVE URGED HAVE FAILED TO REMOVE THEIR BURNING SENSE OF SHAME AND OF DECEITFULNESS."

This is not my language, but the language of Mr. Maskell, who knew Dr. Pusey well.

I leave this exposure—for such I deem it—to tell its own sad, but deeply instructive story.

We pass now to the actual injunction of Confession.

And first, Mr. Gresley's work, "The Ordinance of Confession." Mr. Gresley is obliged to acknowledge:—

"There is a remarkable prejudice in the English mind against 'Auricular Confession'—that is, the whispering into the ear of the priest through a hole in the Confessional; and therefore, perhaps, such a mode of Confession is not to be recommended. No arguments would prevent uninstructed people from regarding it as Popish."*

Thank God, there is!

Dr. Pusey tells us that Satan himself has sown this suspicion of this "wholesome and godly ordinance" in the Church of England.

"The writer is almost ashamed to say so much; but *the deep suspicion fostered unhappily in the English mind*, by which their holiest earthly affections are enlisted against the very remedy for sore existing evil, made it a duty to speak plainly, and to make one strong protest against it. Let this be said; they who, through ministering to such as after sin have again been brought back to God, have known their whole sorrowful history, have had no doubt that, humanly speaking, in most cases, *early confession would, by the blessing of Almighty God, have saved them from their sin and misery;* and then let men think whether it be not possible, that *this suspicion of Confession may be sowed by the*

* Page 45.

father of lies himself, in order to keep his own kingdom undisturbed, and carry on his ravages in the soul unhindered." *

To return to Mr. Gresley.

Mr. Gresley, in looking at the changes which took place in the Second Prayer-book of King Edward VI., writes thus:—

"But it has been said that we must look to the times when our Formularies were cast into their present shape, and we shall see that, whereas, in the First Book of Edward VI., Confession was distinctly recognised, and provision made for its rightful performance, all that portion of our Formularies, except in regard to the special occasion above-mentioned, has in the Second Book been omitted; and it is contended that when we take into consideration the known character and principles of the Reformers, the omission of the instruction is to be taken as a prohibition." †

Certainly, many of us have agreed that the omission of the instruction in so marked a manner was a prohibition. But Mr. Gresley says:—

"I cannot admit the soundness of this argument. In the first place, we are to take the Prayer-book as we find it—as Divine Providence has preserved it to us." ‡

This is precisely what we do—to take it as Divine Providence has preserved it to us.

Now, it seems to us, that when we mark certain alterations made in the Exhortation in the Communion Office, and in the Visitation of the Sick, we may be content with the Prayer-book as we have it, and as "Divine Providence has preserved it to us."

It is very curious to see the ingenuity with which they widen this door. It is urged that people may go to some other than their own parish priest to confess. This is useful, because it gives Dr. Pusey, or any other priest, a sort of roving commission to go about as Confessors. They may not come into my parish to perform any other ministerial function, but they may come into my parish and hear Confession.

But the door is opened widely in another direction. Mr. Gresley says:—

"We see, then, that if we look at the instruction of our Church in the most limited and technical point of view, there is a very wide field open for the office of the Confessor. It is manifest, however, that there are other chastisements, as well as sickness, whereby God calls sinners to repentance. Pecuniary losses often afflict men more severely even than

* "Entire Absolution of the Penitent," Preface, p. xiii.
† Page 9. ‡ Page 9.

sickness; domestic bereavements often open the heart to the reception of Divine truth."

The argument is, that we may extend, in spirit, these provisions about the confession of the sick, to pecuniary losses, and cases of domestic bereavement. This certainly is very ingenious; but it strikes us as being rather more ingenious than honest.

Mr. Gresley goes on to say:—

"Let the confession of females take place in church, and under circumstances of solemnity. Let elderly priests of staid character only be licensed to hear the confession of females under a certain age."*

Surely we had better get rid of any system that requires such precautions.

Further:—

"Surely much of the evil complained of might be avoided by some such arrangements."

We say with Bishop Jeune:—

"Long may the holiest affections of English parents be enlisted against the attempt to remedy evil, however sore, by the inoculation of the very virus which is destroying souls. May the peace and the honour of our homes ever be jealously protected from the despotic influence of 'spiritual direction:' an influence which, being more intimate and more habitual than that of the confessional, is proportionably more baneful when exercised by a designing or an injudicious man; an influence, too, which is not, like the other, peculiar to one creed; or limited to one age, since St. Paul found it necessary to denounce those 'which crept into houses, and led captive silly women, ever learning, and never coming to the knowledge of the truth.' May the priest never be permitted to destroy the confidence between mother and child, between husband and wife, between friend and friend." (P. 73.)

One more extract from Mr. Gresley:—

"In no point of view is this dreadful thought more poignant than in breaches of the Seventh Commandment. In a soft, luxurious age like the present, perhaps more souls are lost by sins of this sort than by sins against all the rest of the Commandments put together, and the evil is increased by the false refinement which prevents God's ministers from denouncing such transgressions as they should. The penitent must not shrink from accusing himself in respect to this Commandment, as well as the others; the very shame of the avowal is a part of the contrition and of the cure. Of course, in such confession, and in the questions which the priest may ask, care must be taken to use such language as may least shock the ear. And though it is not necessary to recount all the shameful particulars of such sins, yet so much must be told as will enable God's

* Page 44.

minister to judge of the degree of guilt which admits of much aggravation. If, on the other hand, he finds that impure thoughts have been cherished, he will then elicit further, though cautiously, whether such thoughts have developed themselves in words or deeds." (Pp. 87, 88.)

How, then, does the case stand? I am here about to tread on more beaten ground with regard to the Church of England. To a certain extent, this point has been anticipated in previous lectures, and therefore I will allude to it briefly. Let us compare carefully the statements contained in the two Books of Common Prayer to which I have already referred. To give you a correct view of the First Book of Common Prayer of Edward VI., I must request you to bear in mind that the Communion is still called "the Mass," and that the Communion-table is called "the Altar." In the well-known Exhortation to the Communion, it is said:—

"If there be any of you, whose conscience is troubled and grieved in anything, lacking comfort or counsel, let him come to me, or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us (as of the ministers of God and of the Church) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness: requiring such as shall be satisfied with a general confession, not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church. But in all things to follow and keep the rule of charity."

When I turn to the same Prayer-book to the form for "The Visitation of the Sick," I find that anointing is retained, and that the making the sign of the cross is also retained. There were still some remnants of the leaven of Popery clinging to this Book of Common Prayer. With regard to the visitation of the sick, the following direction is given:—

"Here shall the sick person make a special confession, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him after this form: and the same form of absolution shall be used in all private confessions."

Some of you who were present at the Annual Meeting of the Church Association will remember what I ventured to say on that point. I then said, and I now distinctly repeat, that the Church of England has provided no form of absolution for private confession except in the case of the sick. How is that statement strengthened

by this fact, that in the first Prayer-book of King Edward VI. in which you have "the Mass," and "the Altar," and the anointing oil, the minister is told he may use this form of absolution on all other occasions when people confess privately? But when we turn to the second Prayer-book of Edward VI., in which there is no Mass, and the Communion-table is called "God's Board," and there is no longer an altar, and the oil is gone, and the anointing is gone, and auricular confession is gone, there is no direction to use that form of absolution on any other occasion. We appeal as to honest men—for the Jesuitical subtleties of these books rouse our indignation—we say, if you take this matter as one of straightforward common sense and integrity, there is no conclusion but this—that these omissions were designed—that, on such important points, the omission amounts to a prohibition.

The language of the Homily runs thus:—

"Indeed, besides this, there is another kind of confession which is needful and necessary. And of the same doth St. James speak after this manner, saying, 'Acknowledge your faults one to another, and pray one for another, that ye may be saved.' (James v. 16.) As if he should say, Open that which grieveth you, that a remedy may be found. And this is commanded both for him that complaineth, and for him that heareth, that the one should show his grief to the other. The true meaning of it is, that the faithful ought to acknowledge their offences, whereby some hatred, rancour, grudge, or malice, have risen or grown among them one to another, that a brotherly reconciliation may be had, without the which nothing that we can do can be acceptable unto God, as our Saviour Jesus Christ doth witness Himself, saying, 'When thou offerest thine offering at the altar, if thou rememberest that thy brother hath aught against thee, leave there thine offering, and go and be reconciled; and when thou art reconciled come and offer thine offering.' (Matt. v. 23, 24.)

"It may also be thus taken, that we ought to confess our weakness and infirmities one to another, to the end that, knowing each other's frailness, we may the more earnestly pray together unto Almighty God, our heavenly Father, that He will vouchsafe to pardon us our infirmities, for His Son Jesus Christ's sake, and not to impute them unto us, when He shall render to every man according to his works.

"And whereas, the adversaries go about to wrest this place, for to maintain their auricular confession withal, they are greatly deceived themselves, and do shamefully deceive others; for if this text ought to be understood of auricular confession, then the priests are as much bound to confess themselves unto the lay-people, as the lay-people are bound to confess themselves to them. And if to pray is to absolve, then the laity by this place hath as great authority to absolve the priests, as the priests have to absolve the laity. This did Johannes Scotus, otherwise called Duns, well perceive, who upon this place writeth on this manner: 'Neither doth it seem unto me that James did give this commandment, or that he did set it forth as being received of Christ. For first and foremost, whence had

he authority to bind the whole Church, sith he was only Bishop of the Church of Jerusalem? Except thou wilt say, That the same Church was at the beginning the head Church, and consequently that he was the head bishop, which thing the see of Rome will never grant.' The understanding of it, then, is, as in these words, 'Confess your sins one to another:' a persuasion to humility, whereby he willeth us to confess ourselves generally unto our neighbours, that we are sinners, according to this saying, 'If we say we have no sin, we deceive ourselves, and the truth is not in us.' And where that they do allege this saying of our Saviour Jesus Christ unto the leper, to prove auricular confession to stand on God's Word, 'Go thy way, and show thyself unto the priest' (Matt. viii. 4), do they not see that the leper was cleansed from his leprosy, before he was by Christ sent unto the priest for to show himself unto Him? By the same reason we must be cleansed from our spiritual leprosy, I mean, our sins must be forgiven us, before that we come to confession. What need we, then, to tell forth our sins into the ear of the priest, sith that they be already taken away? Therefore, holy Ambrose, in his second sermon upon the hundred and nineteenth Psalm, doth say full well, 'Go, show thyself unto the priest. Who is the true priest but He which is the "priest for ever after the order of Melchisedec?"' (Heb. vii. 17.) Whereby this holy father doth understand that both the priesthood and the law being changed, we ought to acknowledge none other priest for deliverance from our sins, but our Saviour Jesus Christ, who being our Sovereign Bishop, doth with the sacrifice of His body and blood, offered once for ever upon the altar of the Cross, most effectually cleanse the spiritual leprosy, and wash away the sins of all those that with true confession of the same do flee unto Him. It is most evident and plain that this auricular confession hath not the warrant of God's Word, else it had not been lawful for Nectarius, Bishop of Constantinople, upon a just occasion, to have put it down. For when any thing ordained of God is by the lewdness of men abused, the abuse ought to be taken away, and the thing itself suffered to remain. Moreover, these are St. Augustine's words, 'What have I to do with men, that they should hear my confession, as though they were able to heal my diseases?—A curious sort of men to know another man's life, and slothful to correct and amend their own. Why do they seek to hear of me what I am, which will not hear of thee what they are? And how can they tell, when they hear by me of myself, whether I tell the truth or not; sith that no mortal man knoweth what is in man, but the spirit of man which is in him?' Augustine would not have written thus, if auricular confession had been used in his time. Being, therefore, not led with the conscience thereof, let us with fear and trembling, and with a true contrite heart, use that kind of confession that God doth command in His Word: and then, doubtless, as He is faithful and righteous, He will forgive us our sins, and make us clean from all wickedness. I do not say, but that, if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve

of God's Word; but it is against the true Christian liberty that any man should be bound to the numbering of his sins, as it hath been used heretofore in the time of blindness and ignorance."

And when we turn to such other evidence as may confirm this, let us note one or two points brought forward by Mr. Benjamin Shaw in his "Brief Inquiry into the Law of the Church of England with respect to Private Confession." He says:—

"In the year 1562 an important Convocation was held. It revised the Articles, and gave its sanction to the Second Book of Homilies. There is a curious paper given by Cardwell in his 'Synodalia,' p. 495, headed, 'General notes of matters to be moved by the clergy in the next Parliament and Synod.'"

Mr. Shaw does not rely on this as law, but as a proof of the state of things at the time, and he cites the following from one of the heads of this paper:—

"What priest or minister soever, under colour hereof, shall practise auricular confession, shall be deprived of all his livings, and deposed from the ministry." (P. 12.)

In the year 1565, Bullinger writes to Bishop Horn that if certain events, which he deprecates, should come to pass in England,

"Not only will all ecclesiastical order be disturbed, and the number of most absurd ceremonies be increased, but even images (which we know are defended by the Lutherans) will be restored, the artolatry* in the Lord's Supper will be reintroduced, private absolution, and, after this, auricular confession will creep in by degrees; and an infinite number of other evils will arise, which will both occasion confusion in general, and also bring into danger godly individuals."—*Zurich Letters*, Vol. I., p. 342.

Although my extracts on this point will be very brief, I must show you what the spirit of our Reformers was. They are sometimes misrepresented. When extracts are manipulated, they produce startling effects. Not long since, Mr. Mackonochie, in his "Pastoral Letter," produced something from Ridley and Latimer, at which I was much amazed; but when I came to examine the matter, I found that by judicious excision words may be made to express exactly the opposite of what the writers intended. Latimer says:—

"As touching confession, I tell you, that they that can be content with the general absolution which every minister of God's Word giveth in his sermons, when he pronounceth that all that be sorry for their sins, and believe in Christ, seek help and remedy by Him, and afterwards intend to

* *i.e.*, the worshipping of the bread.

amend their lives, and avoid sin and wickedness, all these that be so amended shall have remission of their sins; now, I say, they that can be content with this general absolution, it is well: but they that are not satisfied with it, they may go to some learned, godly minister, which is able to instruct and comfort them with the Word of God, to minister that same unto them to their contentation and the quieting of their consciences. As for satisfaction, or absolution for our sins, there is none but in Christ: we cannot make amends for our sins but only by believing in Him which suffered for us. For He hath made the mends for all our sins by His painful passion and blood-shedding. And herein standeth our absolution or remission of our sins, namely, when we believe in Him, and look to be saved through His death; none other satisfaction we are able to make."—*Sermon XXX.*, Parker Society's Edition, pp. 12, 13.

Speaking of the dealing of Christ with the leper, in accordance with the law of leprosy, he says:—

"Here our Papists make ado with their auricular confession, proving the same by this place. For they say Christ sent this man unto the priest to fetch there his absolution; and therefore we must go also unto the priest, and after confession, receive of him absolution of all our sins. But yet we must take heed, say they, that we forget nothing; for all those sins that are forgotten, may not be forgiven. And so they bind the consciences of men, persuading them that when their sins were all numbered and confessed, it was well. And hereby they took clean away the passion of Christ. For they made this numbering of sins to be a merit; and so they came to all the secrets that were in men's hearts: so that emperor nor king could say or do, nor think any thing in his heart, but they knew it; and so applied all the purposes and intents of princes to their own commodities. And this was the fruit of their auricular confession. But to speak of right and true confession, I would to God it were kept in England; for it is a good thing. And those which find themselves grieved in conscience might go to a learned man, and there fetch of him comfort of the Word of God, and so to come to a quiet conscience: which is better and more to be regarded than all the riches of the world. And surely it grieveth me much that such confessions are not kept in England."—*Sermon XL.*, pp. 179, 180.

We are at one with Hugh Latimer. There is only one more of the Reformers whom I will quote, and I do so because it affords me the opportunity of mentioning an instance of the way in which authorities may be handled. The Rev. William Cooke, in his work on "The Power of the Priesthood in Absolution," introduces the name of Thomas Becon. No doubt in one of his early works Thomas Becon makes a strong statement respecting confession.* I have no wish to conceal the fact. It was written and published in the reign of Henry VIII., when the Six Articles were in force

* "Potation for Lent." Parker Society's Edition, p. 102.

which made it felony to say anything against the doctrine of auricular confession. But when we come to Becon's later writings, what do we find? In a preface to "The Jewel of Joy," addressed "to the most excellent Princess and virtuous Lady Elizabeth," alluding to the ignorance and darkness which prevailed, he exclaims:—

"What affiance did we put in auricular confession, and in the whispering absolution of the Papists, believing our sins to be straightways to be forgiven, if *ego absolvo* were once spoken!" (P. 414.)

This is the language of regret and repudiation. He goes on:—

"How believed we to please God highly, if at the Pope's commandment certain days we abstained from a piece of gross smoky bacon, or salt withered beef, and pampered our bellies with all kind of dainty fish, and such other delicate fare."

Thomas Becon, then, cannot be called into the witness-box against us. Again, he says—

"The absolution being, as I said before, nothing else but the preaching of free deliverance from sin by the death of Jesus Christ (for God alone forgiveth sin and absolveth the faithful penitent), it ought to be contemned and despised; but whensoever the minister of the Lord's Word, be it privately or openly, shall rehearse unto men the sweet and comfortable words of God's mercy toward all them that repent in faith, they ought to give earnest faith unto them, being undoubtedly persuaded that their sins at that time be assuredly forgiven them, as though God Himself had spoken these words, according to this saying of Christ, 'He that heareth you, heareth me.'" (P. 568.)

Again:—

"This his Grace's realm is already delivered from Antichrist's tyranny. . . . . His ceremonies are banished. . . . . His invocation of saints, his gadding on pilgrimages, his gilding of images, his painting of tabernacles, his setting-up of candles before stocks, his purgatory, his masses of Scala Cœli, his bulls, his pardons, his dispensations, his jubilees, his justification of works, his selling of merits, his canonizing of saints, his diriges, his trentals, his blasphemous masses, his idolatrous altars, *his earish confession*, his housel in one kind for the lay, his holy bread, his holy water, his oil, his cream, his wax, his flax, his palms, his ashes, his idolatry, his hypocrisy, his candlesticks, his reliques, his corporas, his portass, his sheep-hook, his mass-book, his crosier, his mitre, his censing, his Popish fasting, his shaving, his greasing, his sacrificing, his god-making, his transubstantiation, his excommunication, his unchaste chaste vows, his hallowed boughs, his beads, his vestments, his idols, his Romish service, his antichristian orders, his Peter-pence, his frankincenses, his primacy, and all his pelting pedlary is utterly banished and driven out of this land."—*Becon's "Prayers and other Pieces," p. 4, Parker Edit.*

There is one testimony which I have particular pleasure in bringing forward, because it is the testimony of a living clergyman, who certainly stands as high, and deservedly as high, amongst what is termed the High-Church party, as any man in this country—I mean the Rev. John W. Burgon, Fellow of Oriel College, and Vicar of St. Mary's, Oxford. To know Mr. Burgon is to admire and love him. In his work on "The Pastoral Office" he writes:—

"In truth, except with reference to an extraordinary occasion, I would not discuss the opinion; for it must be plain to any man of common sense and honesty, that to the whole system of auricular confession, whether constant or periodical, the Church of England stands utterly opposed." (P. 220.)

Again:—

"No such considerations are sufficient to outweigh the conviction entertained of the evils which would arise from the recognised admission of any part of the detestable system which has borne such deadly fruit in the Church of Rome." (P. 220.)

The historical statement, which is very important, and strikingly indicates his candour and truthfulness, is this:—

"It cannot be necessary to explain that absolution, according to the doctrine of the Church Catholic, is but a ministerial act—not judicial, as the Council of Trent pretends. That God will indeed ratify in heaven the just sentence pronounced by His ambassador on earth, we nothing doubt; and that 'our Lord Jesus Christ hath left power to His Church to absolve all sinners who truly repent and believe in Him' is certain, because it is written in the Word of God. But the Church for 1,200 years knew of no form of absolution but that of prayer—prayer that God would show mercy. And even when, having 'left her first love,' she put forth the indicative or authoritative form (the same which appears, somewhat modified, in our own Service for the Visitation of the Sick), she is found to have prayed that God would forgive—even while she records the power of His Church to absolve—the sinner who truly repents and believes in Him. It is not until the leprosy of the soul has been healed that the power of the keys (as it is called) begins. The bystanders may 'loose' Lazarus, 'bound hand and foot with grave clothes'—'loose him and let him go' (John xi. 44); but this cannot be until the powerful voice of Christ Himself has broken asunder the bands of spiritual death." (P. 223.)

If some hapless Evangelical had written this passage, what a howl there would have been against him as a Low Churchman, as one unfaithful to the doctrines of his Church. But it is written by an admirable clergyman of another section—one of whose learning, labours, and character any party may be proud.

This, then, is the case as regards the Church of England. You

have seen, on the one hand, what Dr. Pusey is avowedly doing. He has boldly published in the columns of the "Times" that this practice is extensively prevailing. We have the evidence of Mr. Maskell and Mr. Dodsworth that it was prevailing fifteen or sixteen years ago. You have Mr. Gresley's notion of the way in which it is to be carried on; and you have the statement of the Church of England on this point, that private confession is reserved for two special occasions—one for the burdened conscience before the communicant draws near to the Lord's table, the other for a sick person grievously burdened with guilt and desirous of absolution, relatives or friends being present in the sick room. Such is our case; and we have to ask you whether, with these facts before you, you will not determine that, for the Confessional's sake alone, you will resolutely make a stand against the inroads which are fast assimilating the Church of England, in some of our parishes, at any rate, to the Church of Rome; whether, whatever you may say on the subject of vestments, which are insignificant compared with the doctrine which is symbolized by them, you will tolerate such a thing as this hateful Confessional. I have not the slightest hesitation in saying that, taking Dr. Pusey's letters to the "Times," which still live in some of our memories—taking Mr. Gresley's book, and taking the testimony of Mr. Boyd as to Manuals for Confession, we must feel indignation and disgust at the filthiness which is displayed. Mr. Boyd, referring to the "Little Prayer-book" and the "Manual," says:—

"If the confessor puts to the penitent the questions that penitent is desired to put to himself or herself, he stands at least on the edge of such indelicacies as both minds ought to blush to speak of." (P. 59.)

This is not the first time that your Lecturer has been called upon to do battle against the Romish Confessional, and the attempts which are making to introduce it into our Church. I remember full well that when there was a movement in this direction in the West of England on the subject of the Confessional, that venerable servant of God, the Vicar of Plymouth, sent me a note—a very brief one—in a postscript to which he put down in black and white a question which had been asked of girls. I can only say that it gave me an idea of a form of sin of which I had no conception. It was so unutterably digusting that, in referring to it on the platform of the Town-hall of Birmingham, in order to guard against being considered a mere declaimer or a libeller, I showed it to the reporters of the public press, that they might judge whether the language which I had used was too strong. It was one of the most disgusting insinuations or suggestions of wickedness that could have been put into the mind of any girl. I will

not anticipate what would be the feeling or conduct of an English father, if he became acquainted with the fact that such a question had been put to his daughter.

It may be asked, with regard to these Lectures, and the objects of the Church Association, What are you aiming at? We are aiming, in the first place, at the enlightenment of public opinion. We are endeavouring to show what is the doctrine of the Church of England, and what is going on under the false teaching of men who are still ministering at her altars. And we hope, under God's blessing, that, when public opinion is stirred, our Bishops will come forward, and that they will take some such active and decisive measures, as that either this evil will be checked, or that those who are determined to beard the Bishops, and defy authority, and outrage public opinion, shall be compelled to leave the Communion of the Church. We are quite aware of the cry that is raised on every side,—"The National Church ought to be large enough for all." We are told, *usque ad nauseam*, that "they are such very earnest men," "they are such very good men." Why, Saul of Tarsus was never more in earnest than when he was persecuting the Christians; not more in earnest when writing the third chapter to the Philippians, than when he mounted his horse to go forth on his errand of slaughter. If earnestness is to be the only test, what is to become of God's truth? It may be said, "Here is a large audience,—here is a clergyman, who ought to be a man of peace, railing against his brethren, and calling for their extrusion!" I say that the *onus* rests upon them. Our indictment is not against a single High-Churchman. We have no wish to drive a man of them out. Many High Churchmen we can admire and love. Differing widely from them in many things, we can sometimes work with them. For myself, I delight to do so, where it is consistent and possible. There is a broad distinction between a High-Churchman and a Romanizer. But we have no wish to retain men who are turning our churches into mass-houses, and who are bringing the Romish Confessional into play amongst us. If they make these things a condition of staying in amongst us, and if the Church is to be comprehensive enough for this, would to God that the Church of England, as an Establishment, might be disestablished to-morrow! We value the Establishment as an Establishment as much as reasonable men can do. But we contend that the strength of the Church of England is not in the fact of her establishment, but in the truth which she teaches. Above all, we protest against the Jesuitical sophistries by which a Protestant Church is being Romanized. Let these men tell us manfully that they think Rome right and the Church of England wrong; that they wish to re-establish Romanism; that they think

our Services defective or unsound; and we will join issue as with open foes. But their attempt to justify their doctrine of the objective Presence in the Lord's Supper, their Masses, and their Confessional, from the English Prayer-book, is an insult alike to honesty and to common sense.

There is one other point to which I would digress for a moment. I have spoken of the idolatry of earnestness. About a month ago an organ of the Ritualistic party, in a prominent article, used a remarkable expression—an evidence of their modesty and humility. They say:—We are "the party of energy, activity, and brains." Now, the Oxford and Cambridge Calendars are not the chief, still less the exclusive, tests of a man's worth. There are very many admirable men who did nothing in the way of academical success at Oxford or Cambridge—many admirable men who never went to a University. But, revolving these expressions—"energy, activity, and brains,"—I bethought me of those men who are not of their party. And the wording of their vaunt entitles me to include all *not* of their party, even non-Evangelicals. I thought of the Archbishop of Canterbury, and I remember that he took a first-class at Oxford, and was for a great many years Head Master of Harrow School. I thought that involved a certain amount of "brains." I remembered the Bishop of London, a first-class man at Oxford, and tutor of the most distinguished college there, and Head Master at Rugby. I thought of such a man as Dr. Jeune, Bishop of Peterborough. He was a first-class man, and is among the first thinkers of the day. I thought of such a man as the Bishop of Durham. He was a double first-class man. I thought of the Bishop of Carlisle, also a double first-class man at Oxford; of Bishop Jackson, first-class man; of Bishop Perry and Cotterill, both Senior Wranglers; the Dean of Exeter (Lord Midleton) first-class. Then I thought of such a man as Dean Law, 4th Wrangler at Cambridge. I thought of the Bishop of Rochester, also 6th Wrangler. And then I came to other men. I thought of an obscure nobleman, who is sometimes connected with Evangelical matters. I thought of Lord Shaftesbury. I remember that the honoured name of Ashley stood in the first class at Oxford. I thought of the Chairman of the Church Association, Mr. Colquhoun, whose name appeared in the first class at Oxford. Again, I thought of that obscure writer, Mr. Ryle, who has published some few things. He was a first-class man at Oxford, and a Craven scholar. I may also mention several other names, *e.g.*, the Bishop of Worcester, Senior Wrangler; Rev. T. R. Birks, Senior Wrangler; Rev. E. A. Litton, double-first; Rev. T. Vores, first and second; Archdeacon Utterton, first; Dr. Heurtley, first Mathematical class; Dr. Payne Smith, second class, and Boden Sancrit scholar, and

Pusey and Ellerton scholar; Canon Champneys, second class; Rev. E. Garbett, second-class, Boyle Lecturer and Bampton Lecturer; Rev. T. D. Bernard, second class, Ellerton Prizeman and English Essay Prizeman; Canon Carus, a first-class in Classics; John Venn, twelfth Wrangler. Confining ourselves to Oxford and Cambridge only, if success is a test of anything, there must be some small residuum of brains amongst the Evangelical and other clergy. We have no wish for this invidious comparison of men. But when they thus write they provoke it. Will they—looking at pronounced Evangelicals only, on the one side, and pronounced Ritualists on the other, compare academical honours and reputation for solid parochial work, man with man?

As to energy and activity as parish priests, such names as Villiers, Close, Champneys, Burgess, Cadman, E. Bayley, Boyd, Clayton, Eyre, and Daniel Wilson occur. But it is invidious to particularize. Whatever amount of energy and activity there may be amongst that party, what we want is energy and activity in the cause of truth, and we cannot purchase that at the price of having the Church Romanized, and the work of the Reformation undone.

To conclude. As Englishmen, we will have none of this Romanizing, this sham Popery. We will not rivet again upon English consciences and English hearts the chains of that sacerdotalism of which the Confessional is at once the most terrible and most hateful weapon—those manacles of spiritual despotism from which our glorious martyrs thought not scorn to free a priest-ridden people at the cost of their life's blood. As loyal and loving sons of a Church purged, three hundred years ago, from the corruptions of "the mother of harlots and abominations of the earth," we will give "place by subjection, no, not for an hour," to Rome's "yoke of bondage," albeit, they who would fasten it on our souls be our familiar friends—our very brethren. "*Amicus Plato; amicus Socrates; magis amica veritas.*" As husbands, as fathers, as brothers, we will have none of it. We will protect the sanctities of our homes and the purity of our wives, our children, and our sisters from this moral inquisition, this thumb-screwing of the conscience; this priestly prying into the inmost workings of hearts which have sins and sorrows to be poured into no ear but that of a Father to whom all hearts are open; of a Saviour who can feel with them, with all the tenderness of a perfect, because sinless, sympathy. As cleaving, more than to life itself, to the pure and priceless Gospel of the grace of God,—the finished work of the all-sufficient Emmanuel,—the all forgiving and all forgetting pardon sealed with His most precious blood, we seek no absolution but from His lips. Or, if the assurance of His absolving love is to come to us, as we tremble to

approach His table, or as we lie sin-burdened on the bed of sickness and of death, through the lips of a fellow-sinner, those lips must echo only His own absolution, "Thy sins be forgiven thee."

Sirs, ye would-be mediators and judges, stand aside. The veil is rent. The way is open. The High Priest is by our Father's throne. That throne is sprinkled with His blood. We too are priests. We are children. We would see Jesus. We would arise and go to our Father. We know no purgatory but Jesus' blood; no Confessional but Jesus' cross.

Fellow Protestants, I am no prophet, neither am I a prophet's son. The future of England is with England's God. The future of England's Church is with the Church's Divine Head. It may be that, in deserved chastisement, our candlestick may be a while removed. Bewitched and besotted, Samson may lie shorn in the lap of Delilah. The prayers of Rome may be fulfilled, the visions of Dr. Manning realised, the Eirenicon of Dr. Pusey become an accomplished fact. This realm of England may revert to the chair of Pio Nono, as the centre of unity, and a Popish Monarch grasp the sceptre of Edward, Elizabeth, and Victoria. "The abomination which maketh desolate" may again stand in our holy places, and Mass be said at Westminster and St. Paul's. But as, amid the fumes of her incense, the cardinals and priests of Rome, in gorgeous trappings and with exulting triumph, pace those hallowed aisles, at least they shall find no preparation made by professing Protestants for their reception; no altars decked by Protestant sisters for their idolatries; no candles lighted by Protestant acolytes for their welcome; no Confessionals erected by Protestant traitors to their hands.

APPENDIX I.

SINCE the delivery of this lecture, my attention has been called to "A Letter to the parishioners of St. Saviour's, Leeds, by the Right Rev. the Lord Bishop of Ripon," now Primate of All England (Dr. Longley). This was published in 1851, by Francis and John Rivington.

The Archbishop there gives (Appendix, p. 32) certain questions put by a clergyman confessor to a married woman. I will not sully these pages by transcribing what the Archbishop was then obliged to put into print. No English husband could endure the thought that such questions had been put to his wife. Another clergyman is declared to have said, "You must not think when you come to confess to me that you come to a man like yourself, but to confess to God Almighty, they being set there as chosen by him." (P. 33.)

The Archbishop's Appendix states further (p. 35), "Now from this evidence I gathered—

"(1st.) That Mrs. —— offered herself as a candidate for confirmation in 1849, but never offered herself as a subject for the Confessional.

"(2nd.) That, after a certain period of examination, she was directed by Mr. Rooke to go to Mr. Beckett for confession and absolution.

"(3rd.) That Mr. Beckett received her under these circumstances, though not spontaneously offering herself, but being requested so to do; that he made her submit to confession as well as to painful and indelicate questioning, that he then told her to kneel down, and that he would absolve her.

"(4th.) That Mrs. —— was told by Mr. Rooke, that she ought not to tell her husband that she had been to confession, still less to tell him what had passed in confession."

Further, in giving an extract from a sermon of the Rev. S. Rooke, the Archbishop adds :—"It will not fail to be observed that Mr. Rooke entirely omits all mention of the special circumstances and conditions under which parties are to come to their minister." (P. 36.)

In a postscript to his letter, his Grace writes :—"If such" (*i.e.*, any "proceedings, tending either immediately or remotely to make confession and absolution the rule and not the exception") "be permitted, it will be in vain that our Church has in her present Prayer Book advisedly and significantly omitted those directions on the subject by which in a former Liturgy she sanctioned their general use."

II.

The following are extracts from "The Evangelist Library. Catechetical Series. Edited by the Mission Priests of S. John the Evangelist. Absolution":—

"52. *Q.* Is it not enough to confess to God?

"*A.* Not always.

"'Confess your faults one to another, and pray one for another, that ye may be healed.' (S. Jam. v. 16.)"

"60. *Q.* What is absolution?

'*A.* The forgiveness of sins by the ministry of a priest.

61. *Q.* Is absolution an assurance that sins will be forgiven on the day of judgment?

"*A.* It is an assurance that they will be remembered no more against us if we persevere in a state of penitence.

"'Toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.' (Rom. xi. 22.)

"62. *Q.* What do you mean, then, by the forgiveness of sins?

"*A.* I mean an act of the Holy Ghost upon the soul of the penitent by which he is cleansed and restored to the full favour of God, being clothed with the righteousness of Christ; and this grace is dispensed by the authority of the priest as Christ's representative.

"'Ye were sometime darkness, but now are ye light in the Lord.' (Eph. v. 8.)"

"78. *Q.* Did persons make confession of their sins though not sick?

"*A.* Yes. We read of a great movement of the Spirit at Ephesus.

"'Many that believed came, and confessed, and shewed their deeds' (Acts xix. 18.)"

"96. *Q.* Is not the penitent forgiven by God even before he comes to confession if he have a perfect contrition?

"*A.* Yes. We have this shown us in a figure by the cleansing of the lepers, which was an especial type under the Mosaic law of this most perfect absolution.

"'He said unto them, Go show yourselves unto the priests. And it came to pass, that as they went, they were cleansed.' (S. Luke xvii. 14.)"

"97. *Q.* What need is there, then, of coming to confession?

"*A.* We have great reason to doubt whether our contrition be perfect, if, knowing that God has left this power with His Church as a means of grace, we do not care to avail ourselves of it.

"'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.' (S. John iv. 10.)

"98. *Q.* Do any receive pardon by the Church's absolution who have not received it before?

"*A.* Yes; for sometimes an imperfect contrition becomes perfected by this very ordinance.

"'There is a shame which is glory and grace.' (Ecclus. iv. 21.)"

"107. *Q.* What is the form of absolution which the Church of England orders to be used after confession?

"*A.* Our Lord Jesus Christ, who hath left power to His Church to absolve all

sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences, and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"108. *Q.* Are not the public absolutions given in the Daily Prayers and at Holy Communion as efficacious for the remission of sins as this special absolution?

"*A.* No. They have their value as acts of priestly blessing and intercession, but they are not judicial declarations of pardon, nor does the Church intend them to supersede special absolution."

"119. *Q.* Must we tell how many times we have repeated the same sin?

"*A.* Yes; as nearly as we can remember, and also any circumstances which tend to aggravate it considerably."

III.

THE Second Number of "The Christian Advocate" has appeared while this Lecture has been passing through the press. I subjoin a long but valuable extract:—

"What is the teaching of our own Church? In what way does she set before us in her Book of Common Prayer the doctrines of Confession and Absolution?

"Here we must first state one or two facts well known to every liturgical student, but not so well known generally as they ought to be. The first of these is, that there is no form of public confession in ancient liturgies; the second, that there is no form of absolution.

"A reader of ordinary observation will have already gathered the former of these from the words of St. Augustine respecting the Lord's Prayer. If before Holy Communion a public confession of sin had been in use, he would scarcely have described the bishops and people as making confession together in so indirect a manner. In the liturgies of Constantinople, Alexandria, Antioch, and other Greek Churches, Mr. Palmer asserts that there is no form of confession to this day. The celebrant alone acknowledges his unworthiness. In comparatively early times, however, the custom arose of making a pause in the service, during which both priest and people confessed their sins unto God in silence. 'In the middle ages the secret apology of the priest and people became obsolete,' and a public confession took its place. (Palmer, Orig. Lit. ii. 105.)

"Nor was there any public absolution. There was a benediction of the people by the priest, in the words of the absolution in our Communion Office, omitting the invocation at the beginning. This is the explanation of the fact that for twelve centuries no form of absolution in the indicative mood existed in the Church. The benediction or prayer, that God would 'pardon and deliver them from all their sins,' following immediately after their silent confession, sufficed for the assurance of believers. The customs, then, of the ancient Church are decisive proof, that the words with which our Lord ordained the Apostles to their high office refer to the preaching of God's Holy Word and the administration of

the Sacraments of Baptism and the Supper of the Lord; and not to any power of directly absolving sin—a power which she neither claimed nor possessed.

"But I would further remark that we must not push the customs of our own Church into an extreme. There has been too much of this. She justly claims the power, in her Twentieth Article, to alter rites and ceremonies; she disclaims the power to alter doctrines. If we so interpret her actions as, contrary to her own teaching, to put her in opposition to the Primitive Church, we reduce her to a position as indefensible as that of the Romanists, whose plea is 'Catholicity *versus* Apostolicity;' *i.e.*, as explained by Dr. Newman, the present teaching of the Romish Church against the teaching of the Apostles.

"Remembering, then, St. Paul's words,—'Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God' (2 Cor. v. 20), with all the authority of ambassadors, the ministers of the Church may publicly declare and pronounce to Christ's believing people the absolution and remission of their sins, wherever the two essential conditions are present,—namely, true repentance and unfeigned faith. It would have been more in accordance with primitive custom had a prayer for pardon been retained, instead of an absolution in the indicative mood. But a benediction itself implies some authority (Heb. vii. 7), and we can reasonably neither claim nor possess more than was possessed by the early Church.

"In the Sarum Missal, from which much of our Prayer-book was taken, there is neither general confession nor absolution till the service for compline. The confession there, as used by the priest, is on its very surface modern; for it is as follows:—'I confess to God, to the blessed Mary, to all the saints, and (turning to the people) to you, that I have sinned too much in thought, word, and deed, by my own fault.' The people make a similar confession; and an absolution follows, similar to that used in our Communion service. It is still the *misereatur*, the old benediction used as an absolution. Instead of this our Church uses a form—solemn, impressive, devout; and such as admirably prepares the mind for the reverent enjoyment of the noble service which follows. If those who minister in the congregation do so as Christ's ambassadors, they must have authority to declare the terms, which God's Holy Word sets before us as those on which our Lord will admit into His kingdom.

"We must observe that the Absolution in our Prayer-book is *declarative*. Our Church claims authority for her ministers not to forgive sins themselves, but to 'declare and pronounce to such of God's people as are penitent, the absolution and remission of their sins.' Now this word *pronounce* means to publish aloud, as does a messenger (*nuntius*). It contains the idea referred to above, of an ambassador commissioned to declare what the terms are upon which the Almighty will accept the penitent. To remove all possibility even of mistake, the absolution itself is given in the name of God. The minister does not venture to say, as in the uncatholic Church of Rome,—'I absolve thee:' but He (God) pardoneth and absolveth (not *thee*, as by a judicial sentence, but) all them that truly repent and unfeignedly believe. It is in short a republication of the terms of the Gospel,—an assurance that God will accept all those who have the indispensable conditions of repentance and faith.

"Romanist controversialists have not failed to notice this. Well aware that there are too many who are carried away by loudness of assertion rather than by sufficiency of proof, they compare their claims of a power of forgiving sins with the more modest absolution of our Church, which is not judicial, but, as they rightly say, declarative only. Yet it was not till the thirteenth century that the indicative mood was used at all, and no incompetent authority of that period, Peter Lombard, knew of no other absolution than a declarative one. 'The priests remit or retain sins when they declare and show that they are remitted or retained by God,—*peccata dimittunt vel retinent, dum dimissa a Deo vel retenta*

indicant et ostendunt.' Here as elsewhere the Romish Church boldly affirms modern error in opposition to the teaching of the Primitive Church, and of the Word of God.'

"There still remain the Exhortation in the Communion Service and the Office for the Visitation of the Sick. As regards the former, in all ages it has been usual for those troubled in mind to consult their bishops and presbyters. Our Church recommends it only in the case of such as cannot quiet their consciences by the means which she had previously urged them to employ. It is a medicine, therefore, and not a diet: useful it may be for the sick, not for those in health; and like all medicine, the sooner it can be done without the better. Still no one can wish that those troubled with conscientious scruples should be debarred from asking the advice of such ministers, as by their 'discretion and learning' have a title to their confidence; nor could more wholesome counsel be given to the minister in his treatment of them than this,—'that by the ministry of God's Holy Word they may receive the benefit of absolution.' Whoever drew up the exhortation must have been thinking, one would imagine, of St. Jerome's words:—'The Apostles absolve by the Word of God and the quoting of passages of Scripture, and by exhortation to virtue,—*solvunt Apostoli* [*funes peccatorum*] *sermone Dei, et testimonio scripturarum, et exhortatione virtutum.*' (Vol. iv. p. 149; ed. Paris, 1611.) Erasmus even supposed that private confession might have arisen from this custom of consulting the bishop or presbyter in cases of difficulty, and we have already seen that St. Augustine recommends penitents to advise with their bishops, as to the propriety of making a public confession in cases of gross sin, and as to the compensation they ought to offer to those whom they have injured.

"The Office for the Visitation of the Sick was taken from the Sarum Manual. Great importance has been attached, in recent controversy, to the form of Absolution used there; and Mr. Newman (Apology, p. 171) has challenged, 'in the sight of all England, Evangelical clergymen generally, to put an interpretation upon it less forced than his own in Tract XC. upon the Articles.' He subjoins the Romish form, and we cannot help congratulating him upon the omission in it of the supposed power of St. Peter and St. Paul to give authority to remit sins; an omission which, assuming it to be real, shows that the Church of Rome does reject some mediæval superstitions. With the Romish form of Absolution, however, we have nothing to do. That in the Sarum Manual is as follows (Palmer, Or. Lit. ii. 226):—

"'Our Lord Jesus Christ of His great affection absolve thee; and I, by the authority of the same God, our Lord Jesus Christ, and of the blessed Apostles, Peter and Paul, and by the authority committed unto me, absolve thee from all these sins for which thou art contrite in heart, and hast confessed to me with thy mouth; and from all other thy sins, which, should they occur to thy memory, thou wishest to confess willingly: and I restore thee to the sacraments of the Church, in the Name,' &c.

"Now, while the mention of the names of the Apostles, with the supposed right of delegating to others the power of forgiving sins, proves the recent date of this form of absolution; on the other hand, it is clear that it refers not to the guilt of sin, which God alone can remit, but to discipline. Its effect was to remove any Ecclesiastical censure, or excommunication, and to restore the sick person to the sacraments of the Church. This then throws light upon what is meant in the exhortation in our Communion Office, by 'the benefit of absolution.' It means, according to the Sarum Manual, permission to partake of the holy Communion. But though historically this is its proper meaning, a clergyman would not be doing his duty who, 'by the ministry of God's holy Word,' does not lead the person, whose conscience is troubled, to the conviction that there is pardon with God for every sin, upon the two conditions of repentance and faith.

And when the penitent, 'by the quoting of the Scriptures,' felt at length that there was mercy for him, with what earnestness in the Communion Service would he join in the general confession, and how greatly would his faith be confirmed by the absolution which follows, though it still retain the precative form of the primitive benediction.

"But it is interesting to notice in the Office for the Visitation of the Sick this further point. The prayer which immediately follows 'is the original absolution which had been given to dying penitents for more than thirteen hundred years in the Western Churches.' (Palmer, ii. 226.) In this prayer our Church speaks of the sick man as still 'most earnestly desiring pardon and forgiveness.' She prays for his renovation; prays that his contrition may be considered, his tears accepted; and that his former sins may not be imputed unto him. Now, how can all this be reconciled with the idea that, by virtue of the absolution pronounced over him by the priest, his sins are already forgiven? Even the unreformed Church understood by the absolution the removal only of those impediments to communion which discipline had laid in the sinner's way: and in the Sarum Manual she too retained the old prayer for pardon, and spoke of the absolved penitent as still 'seeking for the remission of his sins with entire contrition of heart.'

"Are we then to force our Church into a new position, in which in her Ordinal she is to put upon our Lord's words, when He appointed His Apostles to their office, a sense in which those words were never understood in primitive times? In her Services are we to force upon her a theory of Absolution, unknown during the first twelve centuries of the Church's existence, at variance with those old English Office Books, whence our Prayer-book was in most part taken, and which finally makes our Services inconsistent with themselves? The one thing in which our Church has departed from primitive models is this,—that her Absolution is in the indicative mood. Are we therefore to conclude that she has torn herself away from the teaching of the Apostles and Fathers, and embraced some development theory, by which she may add to and alter the ancient faith? But, if so, what becomes of her repeated appeals to antiquity? of her professions of obedience to Scripture? and of her pretended respect for General Councils and the early Fathers? No. Though in the indicative mood she does not bid her ministers say, 'I absolve,' but, 'God pardoneth and absolveth.' It is declarative only, and not judicial. And in the Office for the Visitation of the Sick, where she enjoins the stronger form, it is for special cases only, and where 'humbly and heartily desired,'—not as implying the remission of the guilt of the penitent's sins, which in the very next prayer she beseeches may not be imputed unto him, but for the strengthening of his faith, that he may feel assured that God pardons those who truly repent, and be enabled to partake of the Holy Communion."

CHURCH ASSOCIATION LECTURES.

No. V.

NO PEACE WITH ROME.

A LECTURE

BY

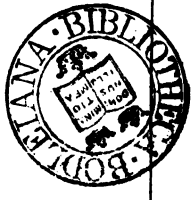
THE REV. M. HOBART SEYMOUR, M.A.,

OF BATH,

AT ST. JAMES'S HALL, PICCADILLY,

MARCH 19, 1867.

Revised by the Author.



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1867.

PRICE THREEPENCE.

NO PEACE WITH ROME.

It is impossible to obtain the precise numbers in communion with the three great sections into which Christendom is divided—the Latin or Roman Churches, the Greek or Eastern Churches, and the Protestant Reformed Churches. A few years since I obtained, on the Continent, the populations of the various nations of Europe, according to the last census of each. The total amounted to 256,041,920 souls. About the same time a statement was published on the part of the Church of Rome, claiming 124,993,961 of these. This claim though exaggerated is valuable as proving, on her own showing, that she is in a minority of civilised and Christianised Europe. If to these figures we add those of the rest of the world, we find that they only vary in a slight degree the relative numbers, leaving the Church of Rome in the minority of Christendom. The importance of this is not in the thing itself, but in the fact that, at the opening of the present century, it was far otherwise. She was then in the majority in Europe, and in the majority in Christendom. And, in my own recollection, it was powerfully argued that every one in the Greek and Eastern Churches, and in the Protestant or Reformed Churches, who presumed to differ from her, was presuming to differ from the majority of Christendom. But all is now changed. Since the opening of the present century all is in process of change. Owing to what the French call *Le mouvement de la population*, the changes of populations, all is now changed. The Church of Rome is now in the minority, and it is she who presumes to differ from the majority of Christendom. It is still more important to bear in mind that this change in relative numbers is increasing in a progressive ratio. Owing to the fact that the populations of some Roman Catholic countries are increasing slowly, and owing to the fact that the populations of some Protestant countries are multiplying rapidly, we

have arrived at this result—namely, that the Roman Catholic population of the world has increased during this present century about twenty per cent., while the Protestant population of the world has, during the same interval, increased above one hundred and fifty per cent. This remarkable fact will be readily understood by comparing Roman Catholic France with Protestant England. During the present century the population of France has increased about twenty-five per cent., while the population of England in the same period has multiplied one hundred per cent. Again: the same thing may be illustrated by contrasting South America, which is mainly Roman Catholic, with North America, which is chiefly Protestant. The former has increased during the present century scarcely more than ten per cent., while the latter has increased more than five hundred per cent. It would take too long to touch the causes of this. The results are immense—so immense, that if the movement of populations go on to the close of this century in the same ratio as they have from its commencement, the result will be that the Protestant and Reformed population of the world alone, without the Greek and Eastern Churches, will far and away outnumber the whole Roman Catholic population of the world. This aspect of our question, too often regarded merely as a question of religious or political controversy, removes it far away from the arena of human faction and human passion—lifts it above the sphere of mere strife and controversy—lifts it into that lofty and etherial region, the essential domain of the Divine action, where God is everything, and man is nothing, where the Almighty acts alone, and manifests that He alone is acting. At His will the Roman Catholic nations are increasing slowly. At His will the Protestant populations are multiplying rapidly. The wisdom of man may easily find out the immediate causes of these results, but He who has called these immediate causes into action, will show that the issues of this high controversy are with Him. It is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

But the fact that the Roman Catholic population of the world progresses in the ratio of some twenty per cent., and that the Protestant population of the world progresses at the rate of some hundred and fifty per cent., seems to settle the question as to which must win the race in the end. Those among us who are thinking of making their peace with Rome—of joining the Church of Rome, on account of what they call her Catholicity—her superior Catholicity in numbers—may well pause before they take the plunge. Relative numbers are rapidly changing. It is not that Protestants are becoming Romanists, neither is it that Romanists are becoming Protestants to any appreciable extent. But it is

that Catholicity itself—the so-called Catholicity of number—is changing sides. As for ourselves, whose faith is not in numbers, but in the truth of the Word of God, we have made our election. We have cast in our lot with the Church of England as she has been these last three hundred years. We sought no peace with Rome in the palmy days of her pride and her power; and we will seek no peace with her now in these days of her decay and her weakness. We sought no union with her when her Pontiffs shook the thrones and kingdoms of Europe, deposing sovereigns, absolving subjects of their oaths of allegiance, and trampling crowns and sceptres under their feet; and we will not seek union with her now in these days when the Papacy is left out in the cold, and her Pontiff is seated on the bayonets of his Zouaves, and wishes us to believe they are the rock of St. Peter.

When we read in the Book of Books, that it is "a good and pleasant thing for brethren to dwell together in unity," we remember that they were brethren; and when our Lord prayed that His disciples might be one, as He and the Father are one, they were His disciples. He wished all His disciples to be one, brethren one of another, members of the household and family of faith, loving the Lord Jesus Christ, and loving all those that love Him in sincerity and truth. This love of union among all them that love Him is an instinct with the Christian. And this Christian love of union, after healing our own unhappy divisions in the bosom of our own Church, and cementing together in one holy band of union every holy, prayerful, and loving heart among us, would then, like the expanding circles on water, expand and embrace all those other Christian persons among the Nonconformists, who, though perhaps not members of our Church of England, are members of the Church of Christ in England, and Scotland, and Ireland, and Wales; they are our fellow-countrymen, bone of our bone, and flesh of our flesh, speaking the same language, reading the same Bible, loving the same Gospel, and worshipping the same Saviour. This Christian love of union then again, like the widening circles on water, would widen and embrace those Protestant and Reformed Churches of Norway, and Sweden, and Denmark, and Holland, and France, and Switzerland, and Germany, and America, now numbering, exclusive of our own Church, nearly ninety millions of souls, and who hold the same faith, preach the same Gospel, and love the same Saviour, who, of His great mercy, some three hundred years ago, led them and us together out of the bondage and darkness of Rome, "out of that land of Egypt, and out of that house of bondage." This is a Christian love of union, but it has its counterfeits. There are those who for thirty years have been "causing division among us, contrary to sound doc-

trine," and who take pride in having for thirty years been creating a new party in our Church—who boast that for thirty years they, having been teaching a new school of theology in our Church—who glory in inventing a new ritualism to divide them from the simpler services of our Church—who delight in gorgeous vestments, to make themselves unlike their brethren—who wish to startle or surprise us day by day with some new and sensational device to divide us more and more—and, above all, who threaten to secede, and, if we yield not to them, to create a secession from the Church. This is not the spirit of union, it is the spirit of separation, and of schism, and of heresy. And yet these are the men ever talking about the union of Christendom, talking about the union of East and West—talking unctuously about union of England with Rome, and at the same time hate the Protestant and Reformed Churches, ignore their Christianity, deny their sacraments, repudiate their ministry, and refuse all union or communion with them. It is a suspicious taint on all this talking about the union of Christendom that, although these Protestant and Reformed Churches, even over and beside our Protestant and Reformed Church of England, amount to no less than nearly ninety millions of immortal souls, there is no longing or sighing for union with that mighty multitude; and, although our doctrinal differences from them are mere dust in the balance of the sanctuary—mere thistledown on the wind, compared with our deadly and fatal differences with the Church of Rome, yet there is no sighing and yearning for union with this mighty multitude, and all the longing, and sighing, and yearning, and prayer is for union with that Church of Rome against whose errors and corruptions we have protested, and which is the most corrupt and the least Christian of all the Churches of Christendom.

But with the truest love of peace, and the deepest desire for union among all those who love the Lord Jesus Christ, we can have no peace or union of the Church of England with the Church of Rome until Rome first ceases to be what she has been in the past, and what she is in the present. It stands out the first and chiefest of all conditions that she must cast away the errors and corruptions of doctrine and of practice against which we protested at the Reformation. The canker that lies at the root of all attempts at union—even in that Eirenikon that like a portentous meteor has lately flared athwart the ecclesiastical horizon—is that their authors overlook all this, and that they set the Church of Rome before their eyes as a sort of model, and that the Church of England is bound to concede and concede again, and still concede, till she has nothing more to concede, and till she is modelled and assimilated to the Church of Rome. The only process that we

can consent to, is that which we adopt universally in the affairs of human life when there is alienation or estrangement amongst friends. It is not by bringing their differences into the foreground and talking about them, but by casting them into the background, and forgetting them. It is by bringing all their common interests into the foreground and casting all their divisions into the background and remembering them no more. This commends itself to the good feeling, and just judgment, and common sense of mankind. And if in like manner we bring forward all those great truths on which the two Churches are agreed, accepting and settling them—receiving and establishing them, and then casting out and casting away all those things on which we are divided—casting them away as elements of strife and division and dissension and controversy and bitterness—casting them away never more to be mentioned in the Church of God, then the result would be something like this:—The two Churches are agreed that the Holy Scriptures are the Word of God, and as such are an infallible rule of faith and practice. On this we are in accord, and therefore let this be accepted and settled between us. But the two Churches are not agreed that the traditions of men or of Churches are an infallible rule of either faith or practice, and therefore let this be cast away, as an element of dissension never again to be mentioned among us. Again, the two Churches are agreed that the Lord Jesus Christ has left in the Church two Sacraments, Baptism and the Supper of the Lord. On this we are agreed, and therefore let this be received and established between us. But we are not agreed that there are five more Sacraments or Sacramental ceremonies, and therefore let all this be cast out, as a root of bitterness and division, and remembered no more for ever. Again, the two Churches are agreed that there are three primitive creeds, the Apostles', the Nicene, and the Athanasian. On these we are in perfect accord, and therefore let these be retained and adopted. But the two Churches are not agreed on a fourth creed that goes by the name of Pope Pius, and therefore let it be cast away, torn to pieces, or committed to the flames for ever. Again, the two Churches are agreed that in the future world there is a heaven for the saved, and a hell for the lost. On this we are in entire accord, and therefore let this be arranged as an article of faith among us. But the two Churches are not agreed as to a third region of purgatory, and therefore let that be cast out of our religion, and as a source of contention let it never again be mentioned in the Churches of God. Again, the two Churches are agreed that the Lord Jesus Christ is the Mediator of redemption and intercession between man and his God, and therefore let that be accepted and established as a bond of union for ever. But the Churches are

not agreed that the Virgin Mary, or the saints, are mediators of redemption or intercession, and therefore let this be cast out of the Church as an element of strife and controversy, and let it be remembered no more for ever. Again, and lastly, the two Churches are agreed that the sinner should confess his sins to God and seek for pardon through the blood of the Lamb. Here we are in accord, and therefore let this be received and settled as our practice for ever. But the two Churches are not agreed that the sinner is bound to confess to his fellow-sinner and seek priestly absolution at his hands, and therefore let that practice be utterly cast out and never again be mentioned in the Church of God. We might go on this way through the whole range of our controversy with Rome, adopting, settling, and establishing all on which we are agreed, and rejecting and casting away everything on which we are not agreed. And the result would be that we should cast away every error and corruption of doctrine and of practice against which we protested at the Reformation; the Church of Rome would be assimilated to the Church of England, the Church of Rome would herself be a Reformed Church, a Church of the Reformation.

But until this, or something like this, take place, I can see no union of the Churches within the circle of possibilities. The antagonism in doctrine, the difference in principles, the divergence in practices prevent the possibility of union. There are more than twenty items of doctrine and of practice on which the two Churches are at issue, and in the majority of these the issue is one of life and death. The Canons of the Council of Trent elaborately detail them with an anathema to each. The Church of England carefully specifies all of them in her Articles. She rejects the Romish doctrine of the insufficiency of Holy Scripture as the rule of faith in Article VI. And the Romish doctrine of the inspiration of the Apocrypha in the same Article. She rejects the Romish doctrine of justification by human works and human merits in Article XI. She condemns the doctrine of supererogation in Article XIV. She rejects the infallibility of the Church of Rome in Article XIX. And the jurisdiction of the Bishops of Rome in this realm in Article XXXVIII. She denies the infallibility of general councils in Article XXI. She condemns the doctrine of Rome on purgatory, and indulgences, and images and relics, and on the invocation of saints, in Article XXII. She condemns services in an unknown tongue in Article XXIV. The five additional sacraments in Article XXV. The dogma of transubstantiation in Article XXVIII. The adoration of the host in the same; the sacrifice of Masses in Article XXXI. And the constrained celibacy of the clergy in Art. XXXII. Besides

all the errors condemned in the Homilies in Article XXXV. Here are some twenty items of doctrine and of practice on which the two Churches are at issue, and in which the antagonism is direct and the divergence infinite. And the simple fact that the Church of England requires the signature of every clergyman, from the highest archbishop to the lowest curate, to these Articles, not only at his first ordination, but at every subsequent step in his ecclesiastical career, shows that she binds and pledges the whole body of her clergy as *Protestants* against the Church of Rome in all these several particulars, and therefore I see not how —while these Articles exist—any union between the Church of England and the Church of Rome can come within the range of possibilities.

In dealing therefore with this subject it is obvious I can only select a very few—I propose three—of these twenty and more items of antagonism in order to illustrate the impossibility of our having any peace with Rome, or any union with Rome, while she continues as she has been in the past, and as she is in the present.

And first among these is the idolatrous worship of the Virgin Mary. It has been my lot to have witnessed the working of Romanism in many lands and various climates—the Irish phase of Romanism in Ireland, the Spanish phase of Romanism as planted by Spain in Mexico and South America, the French phase of Romanism as seen in France, the German in every district of Germany, and the Italian in every province of Italy. And the impression stamped upon my mind is that the religion of the Church of Rome is gradually receding from the religion of Jesus Christ, and is as gradually developing into the religion of the Virgin Mary. When residing some years since at Rome, and in conversation with an ecclesiastic of the Collegio Romano, I detailed to him this impression, and I added that it seemed to me that the modern religion of the Church of Rome would be more fitly named *the religion of Mary* than *the religion of Christ.* He fully assented to my statement; he approved of it himself, and approvingly added that every year it was more and more becoming increasingly such. I shall therefore ask permission to read a few extracts to illustrate the nature of the worship of Mary. And though I am aware how unsuited the reading of extracts is at a public Meeting, yet I feel that they will thrill through the heart of this Meeting far more than any words of mine. I shall first read a well-known passage from Liguori, as translated into English, and as recommended in a preface by the late Cardinal Wiseman.

"We read in the Chronicles of St. Francis, that brother Leo once saw in a vision two ladders, one red, at the summit of which was Jesus Christ, and the other white, at the top of which presided His blessed

Mother. He observed that many, who endeavoured to ascend the first ladder, after mounting a few steps, *fell down, and on trying again were equally unsuccessful, so that they never attained the summit.* But a voice having told them to try the white ladder, *they soon gained the top;* the Blessed Virgin having held forth her hands to help them."—*Glories of Mary*, c. viii. s. 3.

The simple lesson taught in these words is that Mary is more merciful than Christ, and that we shall be more sure of our salvation if we seek it through the Virgin Mary than if we seek it through Jesus Christ. We may fail with Him, we are certain to succeed with her. Now Dr. Newman tells us we should fling these, as Italian extravagancies, to the winds, and should confine ourselves to the sober proprieties of English Romanism. I have no time to pause here and show how this implies that Romanism in Italy is one thing, and Romanism in England is another, but I shall select my next extract from one of his clerical converts in England :—

"In one sense *the blessed Virgin Mary is more sure to hear our prayers than our blessed Lord.* . . . It is the privilege of Mary to share the lovingkindness of her Son towards sinners, and not to execute His wrath upon them, and therefore she is *all mercy*, while He is both *mercy and justice.* Her mercy, indeed, is but the mercy of a creature, while His is that of the Omnipotent God; her love is that of an intercessor, His the love of a Redeemer. But nevertheless the only office she is commissioned to fulfil towards sinners is one of pity, and thus, in one sense, *a sinner's prayers are more sure to be heard by her than by her Son.*"—*The Rambler.*

There is no mistaking the hideous lesson of these words. It is that Mary is more ready to hear our prayers than is Jesus Christ, and that our prayers are more sure to be heard in the courts of heaven, by the Great Father of all, when we pray through the Virgin Mary than when we pray through Jesus Christ. Our blessed Lord has promised—"Whatsoever ye shall ask the Father in my name I will do it. Hitherto ye have asked nothing in my name. Ask and ye shall receive, that your joy may be full." But now in this sample of the proprieties of English Romanism, we have Mary superseding Christ, and thus in the intercession of our Great High Priest, who "ever liveth to make intercession for us" (Heb. vii. 25), the Virgin Mary is supplanting Jesus Christ! But allow me to read again from Liguori :—

"Saint Bernardine, of Sienna, does not hesitate to say that all things, *even God Himself*, are subject to the empire of Mary. The Saint seems to intimate thereby that God hears her prayers as if they were commands. 'The Lord,' says Saint Anselm, 'has so exalted thee, Mary, that His favour has rendered thee *Omnipotent.*' 'Yes,' adds Saint Lawrence, 'Mary

is *Omnipotent*, for, according to all laws, *the Queen enjoys the same privileges as the King*, and that power may be *equal between the Son and the Mother.* Jesus has rendered Mary *Omnipotent; the one is Omnipotent by nature*, the other *Omnipotent by grace.*'"—C. vi., s. 1.

In these words the power of Mary is said to be equal to the power of her Son—that she, as the Queen of Heaven, has the same privileges as He as the King of kings, and that both are omnipotent—one by nature, and the other by grace, but both omnipotent, thus ascribing to Mary the grandest of the attributes of the Godhead. I shall now read an extract from another of their clerical converts in England. Mr. Oakley thus writes:—

"It is a matter, not of pious inference merely, but of simple fact, that the Precious Blood we therein (*i.e.*, in the Sacrament) receive is the blood derived from Mary, though infinitely exalted by His union with the Divinity. . . . We may also say, and truly say, that the *Blood of the Blessed Virgin* was in her Son from first to last, and *is therefore in that wondrous communication of Himself which He makes to us in the Blessed Eucharist.*"—Letter to Dr. Manning, p. 23.

Here we learn that we receive the blood of Mary when partaking of the Sacrament of the Lord's Supper. But this point is more fully stated in the last extract I shall read, and which is from another of their converts in England. Mr. Faber thus writes:—

"In the Eucharist he received the Flesh and Blood, not only of *Christ, but also a great, yea, chief part of Mary*, for if *the Flesh and Blood of the Son and the Mother be one, he who receiveth the Flesh and Blood of the Son must needs also receive the Flesh and Blood of the Mother;* and if the Son is a part of his parents, *whoso eateth the Son, eateth also a part of the Mother.* Hence he said that all they who are worthily refreshed with the Body and Blood of Christ become one flesh not only with the Lord Christ, but *pass into one flesh with the Virgin.*"—Extracts in Eirenikon, p. 171.

And thus, in the most sacred and solemn sacrament of the Church, our minds are to be divided between Mary and Christ, and when we partake of the Body and Blood of Jesus Christ, we also partake of the Body and Blood of the Virgin Mary. I ask in all solemnity—can blasphemy go further than this? And I ask again—can idolatry go further than this? If I have said that the religion of Rome is receding from the religion of Christ and developing into the religion of Mary—developing into that which they call the coming age—"the age of Mary"—I feel my words are justified by language like this, and I am sure that I but speak the living sentiments of this Meeting when I say that the Church of England can have no union with a Church branded and blackened by blasphemies and idolatries like these.

I now pass to a second item of antagonism, a second element that renders impossible any union between the two Churches. I allude to the mingled superstition and idolatry of the Church of Rome connected with transubstantiation. I refer to the XXVIII. Article, which says, "Transubstantiation overthroweth the nature of a sacrament, and hath given occasion to many superstitions,"—many superstitions. I refer again to the rubric which says of the adoration of the host that "It is an idolatry to be abhorred of all faithful Christians,"—idolatry to be abhorred. Appended to this Article and this rubric are the signatures of every archbishop and bishop, every dean and archdeacon, every rector and curate, and on the faith of these signatures, as believing what they thus sign, they hold their various preferments under the laws of this land. I feel, therefore, that I stand on firm ground with this charge, which is not a charge of superstition generally like that contained in the Homilies, and there illustrated to perfection, superstition cherished among the weak and the ignorant, childish superstitions, silly superstitions, ridiculous superstitions, tending to bring holy things into contempt and ridicule, but it is a charge formally made by the Church of England against the Church of Rome, a charge of mingled superstition and idolatry, connected with transubstantiation.

Once they assume that the bread, after consecration, ceases to be bread, and is transubstantiated into their present God—once they assume this, a whole series of mingled superstitions and idolatries commences. Every one is aware that after the words of consecration the priest is required to elevate the Host as God, and the people are required to bow, worship, and adore it as their present God. There are probably some here present who have witnessed the strange superstition called "the Benediction of the Host." They place their present God in a cavity in the Monstrance or Ostensarium, that is, a sort of cross fantastically decorated, and they carry him on a promenade or procession around the church, and bringing him back to the altar compel him to give the "Benediction" to the people. The priest compels him to bow to those on the right, thus giving them the blessing; then compels him to bow to those on the left, thus giving them the blessing; then compels him to bow to those before, thus giving them the blessing; and all the congregation bow, worship, and adore it as their present God. There are probably many here present who have witnessed them carrying the Host through the streets of the cities of Southern Europe. Attendants go before swinging their censers of incense, incensing the streets as it passes. Others carry lighted candles as if to light it on its way in all the brightness of the Spanish climate and all the brilliance of an Italian sky; while others still hold a scarlet umbrella over it to shade it from the sun-

shine itself is supposed to have created, and all spectators bow, worship, and adore it as their present God. There are probably those, too, here present who may have witnessed the strange superstition of the *quarante ore*, in which they compel their present God to go the round of the churches, and to make a visitation of the churches, remaining *quarante ore* forty hours in each, to receive the homage of its people. I have myself reckoned more than three hundred candles so arranged as to pour their concentrated light on the Host, while all bowed, worshipped, and adored it as their present God. Some, too, here present may have witnessed that most superstitious of their festivals, that of *Corpus Christi*. Some, it is said, desire to revive it among us, and therefore may wish to learn its origin. A young woman in the middle ages, named Juliana, said that whenever she prayed to God or the saints she always beheld the full moon rise before her eyes, and as she contemplated this full moon she beheld a crack in its disk. She soon learned that the crack in the disk was symbolical of a defect in the festivals of the Church, and that the defect was that there was no festival in honour of *Corpus Christi*—the consecrated Host—their God. This was conveyed to the Pope. It fell in with his notions, and such was the origin of this festival. I have myself witnessed this festival in the fine old city of Ravenna. The houses were all dressed in crimson hangings, the people were all in their holiday costume, the street in which I was living was covered over with canvas so as to present the appearance of one long and continuous tent. Along this the Host was carried; bishops and priests in the most gorgeous vestments surrounded it; thurifers went before swinging their censers and perfuming the air with their fragrance; monks beyond numbering carried lighted candles in all the brilliance of an Italian summer's-day; banners and bannerets of every colour in the rainbow fluttered around it. The sackbut, psaltery, dulcimer, and all kinds of music were there; a body of soldiers were a guard of honour, and all the spectators bowed, worshipped, and adored it as their present God.

Now all these are superstitions not of the weak and the ignorant, but interwoven with the whole system of the Church; priests, bishops, cardinals, popes, all take their part in them. In the Holy Week one portion of the ceremonies is the wretched superstition of burying the consecrated bread as their God, and then raising him again as the resurrection of Jesus Christ. Popes, cardinals, bishops and priests taking part in the ridiculous superstition. I have myself been present and witnessed the whole. It is no excuse for all this idolatry that they conscientiously think it their God, and that they do not intend to commit idolatry. God forbid that we should judge the intentions or

consciences of our fellow-men. We leave the intentions and consciences of men to the wondrous and loving compassion of our God, and we pray "by His agony and bloody sweat, by His cross and passion, by His precious death and burial, by His glorious resurrection and ascension," that God may forgive their sad mistake and pardon their great error; but we know the bread is still bread, and we know the wine is still wine—that they are mere creatures. When the heathen worship the sun it is because he believes the great God resides in the sun. When the heathen worships an image it is because he believes the great God is in the image. In both cases he is in error, and all agree that the man is an idolater. And when the members of the Church of Rome adore the bread, and excuse themselves by saying they believe that their God is in the bread, they are precisely in the same category as the heathen. One worships his God in the sun, another worships his God in the image, the third worships his God in the bread. In one and all it is alike idolatry.

But as we travel onward Alps on Alps arise, superstitions on superstitions arise. The *Missale Romanum*, the Missal of Rome—a volume holding the same place in the Church of Rome as the Communion Service in the Common Prayer holds in the Church of England—suggests that their present God may be carried away by some animal, as if He could be devoured by dogs or eaten by rats, and then with a strange profaneness directs the priests to consecrate another—to make another God in his stead! Even more, it suggests that their present God may be blown away by a blast of wind so that he cannot be found, and even lost—lost by an accident, and cannot be found; and then the Missal directs the priest to consecrate another, to make another God in his place! But as we travel onward Alps on Alps arise, superstitions on superstitions arise, for where after all is there so great a superstition as this Goliath of all superstitions, the dogma of transubstantiation itself? It supposes that by the utterance of five words of Latin, a language which our blessed Lord never spoke, a piece of bread is changed into the Creator of the world and the Saviour of mankind. In the simple words of old Bishop Hall, "The priest first makes his God, and then eats him." It supposes that our blessed Lord on that night when he sat down with His disciples to eat the last Passover with them, when on "that night to be much remembered," he took bread and wine in His hands, and blessed them as the simple memorials of His coming death, of His body so soon to be broken, and of His blood so soon to be shed, it assumes that He held in His hands, not the simple memorials of bread and wine, but His own body. In the words of the Catechism of Trent, He held His own "Body and Blood, and Soul, and Divinity,

and Bones, and Nerves," and gave Himself to His disciples, and that they actually and literally ate the Lord Jesus Christ Himself, all the while that He was sitting at the table and talking with them! And yet more, it assumes that, as the Church of Rome teaches, when He as celebrant of this sacrifice Himself partook of the sacrifice, He did actually and literally eat Himself all the while that He was sitting at table and talking with them! I challenge you to produce from among the Fakirs of India, or from among the Fetishes of Africa, a superstition comparable to this. And I argue that it is impossible for the Church of England to become united to the Church of Rome while she is defiled and polluted by such mingled superstition and idolatry as this.

And once more, there is a third element of divergence separating the two Churches so widely, as to render any union between them impossible. I allude to the sacrifice of the Mass. The sacrifice of the Mass is regarded in the Church of Rome as the chiefest and highest act of worship in the Church of God, as her *juge sacrificium*, as her daily sacrifice upon her altars. And the same sacrifice of the Mass is condemned by the Church of England as a blasphemous fable and a dangerous imposture. There is certainly a terrible significance in these words as the grave, thoughtful, deliberate judgment of the Church of England on the doctrine of the Church of Rome. I refer to Article XXXI. It states—"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in which it was commonly said that the priest did offer for quick and dead to have remission of pain and guilt, were blasphemous fables and dangerous deceits." There is no truth stands out in the volume of Revelation more strongly, clearly, and vividly than that the one sacrifice of Jesus Christ on the cross is the alone and the all-sufficient sacrifice of atonement or propitiation, and satisfaction for sin. It stands out as the central sun, around which so many other truths, bright and precious, like so many planets, circle in their orbits. And if this be indeed the truth—if it be the truth that the sacrifice of Jesus Christ on the cross be the alone and all-sufficient sacrifice or atonement for sin, according to the words of the apostle, "There is no more offering for sin" (Heb. x. 18); and again, "There remaineth no more sacrifice for sin" (Heb. x. 26), then to teach, as the Church of Rome teaches, that her sacrifice of the Mass is equally, as the sacrifice on the cross, necessary to the remission of sins—to teach that her sacrifice of the Mass is equally precious as the sacrifice of the Cross in the sight of God—to teach this is to

impeach and blaspheme the alone and all-sufficient sacrifice on the cross, and is therefore a blasphemous fable and a dangerous deceit.

They tell us, indeed, that they do not intend this, for that their sacrifice of the Mass is not another and different sacrifice, but the very same, identically the same as the sacrifice of Christ on the cross; for that they have the same victim, Jesus Christ Himself, in the consecrated Host, the same body that was broken on the cross, and the same blood that was shed on Calvary; in short, that their sacrifice of the Mass is the very same sacrifice of the Cross performed again and again on the altars of the Church.

But all this is impossible—simply impossible; for, if the sacrifice of the Mass be indeed the sacrifice of Christ upon the cross, then Christ must be offered every time the Mass is offered, that is, again and again; whereas the express language of Scripture is, that Christ was offered once for all and once for ever:—"We are sanctified through the offering of the body of Christ once for all; and every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, but this man after he had offered one sacrifice for sins sat down for ever at the right hand of God; for by one offering he hath perfected for ever them that are sanctified." (Heb. x. 10.) He was once offered, and it was never to be repeated.

But, again, all this is simply impossible; for, if their sacrifice of the Mass be the same as the sacrifice of Christ on the cross, then must Jesus Christ be put to death—must die every time the Mass is offered; that is, again and again; whereas the express language of Scripture is, that He died once and dieth no more:—"Christ being dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: and in that he liveth, he liveth unto God." (Rom. vi. 9.) He dieth no more. In His own words:—"I am he that liveth, and was dead; and, behold, I am alive for evermore,"—for evermore! (Rev. i. 18.)

But, again, all this is simply impossible; for if the sacrifice of the Mass be the same as the sacrifice of Christ on the cross, then He must undergo the sufferings and agonies of the cross every time the Mass is offered; that is, day by day; whereas the express language of Scripture is:—"Then must he often have suffered since the foundation of the world: but now in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, and after this the judgment, so Christ was once offered to bear the sins of many." (Heb. ix. 25.) He suffered once, and was never to suffer again.

To escape from all this, they tell us that all this repeated dying, and suffering, and bleeding of Jesus Christ in the sacrifice of the

Mass would, indeed, be true if the sacrifices of the Mass were not an unbloody sacrifice. They tell us it is an unbloody sacrifice—a sacrifice without blood, and therefore a sacrifice without death or suffering. But here they answer themselves; for if the Mass be without death, without suffering, without shedding of blood, it cannot be the same as that sacrifice of the cross where there was death, and suffering, and shedding of blood. But they will tell us the sacrifice of the Mass is an unbloody sacrifice; that the Council of Trent declares it an unbloody sacrifice; that all their catechisms declare it an unbloody sacrifice. Then what has become of transubstantiation? They told us that the wine, after consecration, ceased to be wine, and became blood—nothing but blood, an offering of blood, and now they tell us it is a sacrifice without blood—an unbloody sacrifice! With transubstantiation all is blood. With the sacrifice of the Mass nothing is blood!

And now, leaving these subterfuges, we return to the great truth of the Gospel contained in Article XXXI., the grand central truth, that the sacrifice of Jesus Christ on the cross is the alone and all-sufficient sacrifice of atonement, or propitiation and satisfaction for sin; so as that, in the words of the Apostle, "there remaineth no more sacrifice for sin." The language of the Article plainly implies that the sacrifice of the Mass impeaches and blasphemes this truth. The history of this Article is important. It was in the 13th session of the Council of Trent in 1551 that they settled the doctrine of the Church of Rome on the subject of the Eucharist, and, therefore, their views as to the sacrifice of the Mass were easily known. All that was then settled was soon known in England; and, therefore, when our Reformers met to settle the Articles of the Church of England in 1562 they resolved to condemn, in the strongest language, the doctrine of the sacrifice of Masses, and this they did in Article XXXI., declaring them "blasphemous fables and dangerous impostures." The word is *impositiones* in the original. As soon as this reached the Council of Trent they resolved, as far as in them lay, to crush, and crush this Article for ever. They at once issued two Canons, appending an anathema to each, in direct allusion to the language of the Article. And inasmuch as the Article called the Mass *blasphemous*, the first Canon replied,—"If any man shall say that by the sacrifice of the Mass a *blasphemy* is thrown on the most holy sacrifice of Christ on the cross, let him be anathema." And inasmuch as the Article called it an *imposture*, the second Canon replied,—"If any man shall say it is an *imposture* to celebrate Masses in honour of the saints, &c., let him be anathema." Here the two Churches stand in direct antagonism on an essential truth of the Gospel, and there can be no union between them while such direct antagonism exists.

The Church of Rome regarding the sacrifice of Masses as the chiefest and highest act of worship in the Church of God, and the daily sacrifice upon her altars, while the Church of England gravely, and thoughtfully, and deliberately condemns them as "blasphemous fables and dangerous impostures."

Having already stated that there were specified in the Articles some twenty or more items of doctrine and practice on which the two Churches are in direct antagonism, and having now endeavoured to illustrate the impossibility of union between them, by an induction of three out of the vast number—namely, the idolatrous worship of the Virgin Mary, the superstitions and idolatries of Transubstantiation, and the blasphemy and imposture of the Sacrifice of the Mass,—I may proceed to the next step in the present argument.

And here I must throw myself on the kind indulgence and sympathy of this Meeting while I tread my painful pathway—painful, because I am obliged to allude to names and persons—the founders of those two systems on which some among us propose to raise the superstructure of a United Church of England and Rome. I allude to Dr. Newman and Dr. Pusey. They are men of great powers, brilliant talents, large range of learning, and high personal character. I desire to accord to them all that Christian courtesy which their warmest admirers may require. I am aware that no argument is strengthened by personalities, but I must claim full liberty to treat their systems, their reasonings, and their arguments, with all the freedom they may demand at my hands.

And first, for the system of Dr. Newman. Among those who circled around him at the University a system was adopted of interpreting the Articles in what they called "a non-natural sense;" that is, in a sense different from the natural, and obvious, and intended meaning. Dr. Newman proposed in Tract XC. to improve upon this, by interpreting them in what he called "a Catholic sense." His words in that tract are these:—"It is a duty which we owe both to the Catholic Church and to our own, to take our Reformed Confessions *in the most Catholic sense* they will admit. We have no duties toward their framers." (P. 80.) He adds, in his defence of that tract:—"The only peculiarity of the view I advocate, if I must so call it, is this,—that whereas it is usual at this day to make *the particular belief of their writers* their *true* interpretation, I would make *the belief of the Catholic Church* such; that is, as it is often said that infants are regenerated in baptism, not on the faith of their parents, but of the Church, so in like manner I would say that their Articles are received, *not in the sense of their framers*, but as far as they will admit, or any ambiguity requires it, *in the one Catholic sense*." (Apol. p. 233.) Such is his

own explanation. He thus states that we may discard the sense, that is, the meaning and intention of those who framed the Articles. He states that, instead of the sense of the framers, we are to put on them what he calls a Catholic sense. He states that we are to take the belief of the Catholic Church as "the true interpretation" of our Reformed Confessions. He states that, as some persons ascribe to an infant in baptism a faith which it certainly has not, so we may ascribe—his illustration requires this—a meaning to the Articles which they certainly have not, and which they are only assumed to have.

It is important that this should be well and clearly understood, because it is only this that explains the painful position in which so many of our clergy are standing at present. Let me illustrate it by an example. Article XXII. states:—"The Romish doctrine concerning purgatory is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." The sense, meaning, and intention of the Article is obvious enough. It was to condemn and reject the doctrine of a purgatory—a doctrine held in the Church of Rome. Now, Dr. Newman states that we may put what he calls a "Catholic sense" on these words, and that we may adopt the belief of the Catholic Church as "the true interpretation." And thus, passing the Article through this alembic, the words "the Romish doctrine" are to be explained as something very different from "the doctrine of Rome." And he argues that the Article does not condemn a *Catholic* purgatory, or a *Primitive* purgatory, or a *Tridentine* purgatory, that is, the purgatory decreed by the Council of Trent, but only *Romish* purgatory, which is not to be understood of the purgatory of the Church of Rome! The conclusion, easy and natural, to be drawn from all this is that our clergy may sign this Article condemning the Romish doctrine concerning purgatory, and at the same time believe in purgatory; only they must cautiously call it a Catholic, or a Primitive, or a Tridentine, or an Anglican purgatory, or even the purgatory of Rome, but not a Romish purgatory. And though the two may be as like each other as two eggs or two photographs, they may sign the Article, and hold the very doctrine the Article was intended to condemn.

Such is the system of interpretation which Dr. Newman unsparingly applies to our Articles—the system with which he inoculated the youths who fell under his influence at the University. They were preparing for Holy Orders in the Church of England, and this system, instead of strengthening the manly and honest tone that had hitherto characterised the youth of England, only taught them how to play fast and loose with their most solemn vows; instead of instructing them how best to understand and

keep the Articles, it taught them how they could most easily elude and evade them; instead of teaching them how best to understand and explain the Articles, it only taught them how they could most easily pervert, and most evasively misinterpret them; opening out to them the temptation to sign the Articles, while they held the very doctrines the Articles were designed to condemn; and to retain in their hands the benefices in the Church of England while they, in their hearts, held the doctrines of the Church of Rome.

The proposals of Dr. Pusey are different. The effect produced by the proposals of Dr. Newman was, that a clergyman might *publicly* sign the Articles, while he *privately* held the principles the Articles were designed to condemn. But the effect produced by the proposals of Dr. Pusey is that a clergyman may publicly sign the Articles and as publicly avow that he holds the principles the Articles were designed to condemn. Accordingly, from the publication of Tract XC., those principles were held, but concealed; while at the present, since the publication of the "Eirenikon," they are held and avowed.

The proposals of Dr. Pusey may be called a system of mutual explanations. He professes profound faith in mutual explanations. He proposes that the Church of England should formally and authoritatively explain her Articles, and so explain them away till they mean anything, or everything, or nothing; and that, in like manner, the Church of Rome should, formally and authoritatively, explain her Canons and Decrees, and so explain them away till they mean anything, or everything, or nothing. And thus, by this process of mutual explanation, the two Churches may clasp hands and kiss each other at the devout consummation of being united in the holy bond of believing anything, or everything, or nothing.

It is impossible to understand fully, as it deserves, this process of mutual explanations, without seeing how it works in his own hands, and, so to speak, under his own inspiration. Accordingly he lays his hand on the Article against the infallibility of the Church of Rome. It seems a crucial test. He lays his hand on Article XIX., and shows how easily by explanation it may be explained altogether away. That Article states:—"As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living, and manner of ceremonies, but also in matters of faith." The meaning and intention of this Article is obvious enough. The Church of Rome was said to be infallible. And the Church of England states in this Article that so far from being infallible, she, like other Churches, has erred in her living, erred in her ceremonies, and

erred in matters of faith. As an argument this was unanswerable. But this seems too strong to Dr. Pusey, and therefore he proposes to explain till he explains it away. He argues that the words are in the past tense, "The Church of Rome hath erred," that is, that in times past she has indeed erred—in times past, perhaps remote and distant times, she has made mistakes—and therefore in times past she was not infallible. But the Article says nothing about present or future times, and he dwells on the Article not saying that she errs at this present time. She was fallible in times past, she may be infallible now in times present, she may be still infallible in times to come; so that a clergyman may sign this Article before God and man, and may on the faith of his signature hold his rich benefice or rich canonry, his wealthy deanery or wealthy bishopric, and yet by this process of explanation, may hold and teach and preach that the Church of Rome is now the infallible Church, although the Article which he has signed was expressly designed to condemn and reject that doctrine.

This process of explanation—explaining an Article till it is explained away—is still more effectually illustrated by his handling of a doctrine, the doctrine of Purgatory. The Church of Rome believes in a Purgatory—that besides a Heaven for the saved, and a Hell for the lost, there is also a Purgatory. Its torments are said to be equal to those of Hell, with this difference, that the torments of Hell are everlasting, while those of Purgatory are temporary. In his intense zeal for the union of the Church of England and the Church of Rome, he seems to think that it is desirable, even if not necessary, that we too of the Church of England should believe in some sort of a Purgatory, happily a Purgatory of our own—happily a Purgatory which we can explain away till it means anything, or everything, or nothing. He tells us with a simplicity that creates a smile, a most enviable simplicity, that the late Cardinal Wiseman had expressed his willingness to accept a belief in this new kind of Purgatory—that, in short, he was willing to receive us into the bosom of the Church of Rome, if only we believe in this new kind of Purgatory, which he thus explains. Every sinner has an awe, a fear, a dread of standing before the Judgment Seat of Jesus Christ, and as he rises from the dead in the day of the resurrection he will stand stricken with awe before the Judge of all the earth, the memory of his sins crowding thick and fast upon his mind. Now it is proposed that that feeling of awe, and that moment of awe shall be our Purgatory, the Purgatory of the Church of England! Let the Church of Rome have her Purgatory of fire or of torments if she likes—her Purgatory of hundreds of years of duration if she likes, and her Purgatory requiring thousands of Masses for alleviating its sufferings

if she likes, but let the Church of England have her own little Purgatory—her own short Purgatory—her own convenient Purgatory, and then the two Churches can rejoice together and kiss each other at the devout consummation of the two Churches alike believing in a Purgatory!

Such are the proposals of Dr. Pusey—the proposals for mutual explanations by which we shall be able to explain the protesting Articles of our Reformed Church, and explain them away till they mean anything, or everything, or nothing. It may be the Infallibility of the Church of Rome. It may be the Purgatory of the Church of Rome. It may be any other error or corruption of the Church of Rome. We have only to explain it till we explain it away, and then we can sign the Articles of the Church of England with one hand, while we sign the Decrees and Canons of the Church of Rome with the other,—we can hold in our hands the valuable preferments of the Church of England, while we hold in our hearts the wretched doctrines of the Church of Rome—eating the bread of one Church while we are teaching the doctrines of the other.

While I thus strongly characterise the interpretations of Dr. Newman and the explanations of Dr. Pusey, I trust I have said nothing inconsistent with the Christian courtesy to which they are entitled. I am not dealing with them, I am dealing with their reasonings and arguments, and I must confess that there is a something in these which in my eyes looks not well, something that does not look altogether ingenuous, something that seems often to imply and cover more than is stated, something that rings out of harmony with the manly and honest tone of the English mind. If the Church of England must make her peace with Rome, if she must be united to Rome, let us at least know what we are about, let everything be open, honest, and above-board. The Articles of the Church of England on the one hand, and the Canons and Decrees of Trent on the other, are in direct antagonism, no interpretation or explanation can bring them into harmony, they are irreconcilable in their nature. If then the two Churches must needs be united, let the Articles of the Church of England be repealed and scattered to the winds, and let the Church of England join the Church of Rome; or, on the other hand, let the Canons and Decrees of Rome be rescinded and torn to atoms, and let her join the Church of England; but whatever we do, let it be open, honest, and above-board. It is miserable work—it is heart-sickening work to be tricked and cheated into a union; and I feel that the system of Dr. Newman is a miserable system of evasion, teaching men to evade the evident meaning of the Articles, and that the system of Dr. Pusey is a wretched system of sophistically

explaining away the plain intention of the Articles. I presume not to say, everything within me shrinks from it, that they were consciously sophistical or intentionally evasive, but I deeply feel their reasonings are sophistical and their arguments evasive. And although these two systems come under the two names that have stamped their own "image and superscription" on the whole movement, I yet feel that they are beneath the dignity of high-minded and Christian men.

We ought not to conceal from ourselves the saddening fact that there are many around us, very amiable perhaps, and very weak no doubt, who are sighing, yearning, longing, and praying for a union of the Churches of England and Rome. Without knowing what is involved, they surrender their whole body and soul to the influence of this idea. They seem to think that all true religion depends on this union with the East, and that all real piety depends on this union with the West. And they seem prepared to accept everything, to believe anything, and some of them almost to write anything that may conduce to this union of Christendom. All this may seem strange to some of us, yet we should remember all this has been instilled drop by drop for the last thirty years into their minds, and that they have been taught to think the Church of Rome the ideal of the Temple of God. They are so captivated by the ideal, by the grace of its architecture, its stately arches, and its "long-drawn aisles," that they forget the corrupted worship celebrated within. They are so charmed with the "dim religious light" and exquisite colours of the painted windows, that they see not the unclean things that nestle in the dark recesses, and they are so fascinated by the melodies of its music, they neither know nor care to know the teachings veiled under its exquisite harmonies. We know in our own experience of life, that there are men who become so absorbed in some one idea that their minds become so warped by their wishes, that truth in their eyes sometimes assumes the colours of untruth, and untruth assumes the forms of truth. They are like our old churches. The rays of light descend from heaven pure, clear, and white as the sun, but as they pass into the interior through the stained and painted windows they are instantly changed, and assume the colours of the various *media* through which they pass, so with such minds truth is at once changed and assumes the appearance of untruth, and *vice versâ*. And then they remain so long in this light of their own making—this "dim religious light," that as they come forth to the light of heaven their whole vision becomes dazzled, and everything seems other than it is to this dazzled vision. I see no other explanation of the absence of candour, ingenuousness, and fair dealing, that marks the literature of this movement. I see no

other explanation of the absence of all that is useful or practical in this yearning for the union of the Churches. A few words more on the practical bearings of this question and I shall conclude.

The nature of a union between two Churches is illustrated by the union of the Church of England and the Church of Ireland. In the last century they were two distinct Churches; they are now, by Act of Convocation and Act of Parliament, one United Church. They had great facilities for this, for they had *a common religion* and *a common ministry*. They had a common religion, for they had very much the same Articles, the same Canons, the same Liturgy, in the services of the Book of Common Prayer. And also they had one common ministry, for the clergy of England could officiate in the churches of Ireland, and hold the benefices and bishoprics of Ireland; and in return the clergy of Ireland could officiate in the churches of England, and hold the benefices and bishoprics of England. Here, then, is a union of two Churches. And if we are to have a union of England and Rome, we see here what we are to anticipate. We must have *a common religion* and *a common ministry*. Where we are to find the common religion is a difficult problem—quite as difficult as squaring the circle,—for the English Articles say of the Church of Rome, in one, that she teaches doctrines contrary to and repugnant to Holy Scripture, and that she has given occasion to many superstitions—in another, that she teaches a doctrine that cannot be taught without arrogance and impiety—again, that she teaches fables that are blasphemous, and impostures that are dangerous,—and in another, or, rather, in a Rubric, that she teaches an idolatry to be abhorred of all faithful Christians. We can scarcely expect the Church of Rome to acquiesce in this as a part of our common religion. Then, on the other hand, the Church of Rome has enacted a Canon, with the most refined exactness, against every distinctive doctrine of the Church of England, treating us, in nearly one hundred Canons, as schismatics and heretics, and adding to every Canon an anathema, the effect and object of which is to send us to the company of Jannes and Jambres, to the society of Korah, Dathan, and Abiram, to Ananias and Sapphira, and finally, in her charitable way, consigning us to the devil and his angels. It is not reasonable to expect us to accept all this as our united religion. There is thus between us no *common religion*. Neither, unhappily, is there *a common ministry*. The Church of Rome denies our ministry altogether, denies our Holy Orders altogether, denies that we are ministers, or priests, or presbyters, or Bishops at all. Dr. Manning was obliged to renounce his English orders, and become reordained; Dr. Newman was obliged to lay aside his English

orders, and become reordained; and Faber, and Oakley, and Anderton, and all the other minnows who disported themselves under the protection of these tritons of the movement, were obliged to deny their English orders, and become reordained. It may not be very pleasant to some of us, but the truth is, that the Church of Rome regards our Holy Orders, whether of Deacons or Priests or Bishops, precisely as some transcendental Churchmen among us regard the Orders of Dissenting ministers and Methodist preachers. It is true that Mr. Blenkinsop, in "The Church and the World," has convinced himself, even though he may not have convinced any one else, that both England and Rome have an Episcopal ministry in common. He omits, however, the unpleasant fact that the Church of Rome denies that we have any Episcopacy whatever, maintaining that, from our highest Archbishop to our lowliest curate, we are no more than Lay-Agents and Scripture-readers! There is thus no common ministry between the Churches; and even if we all consented to renounce our English Orders as null and void, and consented to be reordained in the Church of Rome, it would be of little use. A union of the Churches would imply that English Clergy and English Bishops could hold the benefices and bishoprics on the Continent, and that Italian Priests and Spanish Bishops could hold the benefices and bishoprics of England. What? That Italian priests should hold the benefices, and Spanish Bishops hold the bishoprics of England! No living man, unless afflicted with the monomania of union, could suppose that the people of England would tolerate this for a moment. It would require a revolution in our whole Constitution in Church and State. It would require the suppression of the Royal Supremacy. It would require the annihilation of all our ecclesiastical laws. It would be a second deluge, sweeping away one-half the laws and institutions of England; and Queen and Lords and Commons in Parliament assembled are expected to do all this precious legislation, that some few of our Romanizing clergy and Bishops may be able to hold benefices and bishoprics abroad, and that Italian priests and Spanish Bishops may enjoy the benefices and bishoprics of England! And this—this is the union of England and Rome, for which we are told so many sentimental young ladies are sighing their little hearts out, and so many well-millinered young clergymen are breaking their little hearts, as if all true piety, and all real religion, and all practical charity, and all salvation itself, were in suspense until it be accomplished!

Those who are most given to enthusiastic rhapsodies about union are perfectly conscious of its impossibility, and are content with what they call inter-communion. One writer, indeed, in "The Church and the World" proposes *reunion*—a word that

shows where his wishes tend—a word that suspiciously looks back to pre-Reformation times, when there was no Royal Supremacy, and when there was a Papal supremacy; and, having insinuated all the word implies, like all the writers of this movement, he shuffles out of it by explaining the word in a non-natural sense, as meaning only an inter-communion. So far as the laity are concerned, this word implies that the members of the Church of England travelling abroad may enter the Churches of Rome, and may attend the services of that Church, and, if they so desire, may receive communion at the hands of the priests of Rome; and, in return, that the members of the Church of Rome from abroad might enter our English Churches, attend our services, and, if they so desired, receive the Communion at the hands of our English clergy. But all this is very much our state at present. We in England open our churches to all-comers. We gladly welcome all Roman Catholics within our walls. We rejoice when they attend our services with us, pray the same prayers with us, hear the same Holy Scriptures with us, and listen to the same preached Gospel with us; and we certainly throw no impediment in the way of those who desire to receive Communion at our hands;—perhaps we rather encourage it. And, in like manner abroad, as most of us are aware, we are able to enter the Churches of Rome, to attend her services, to look at her ceremonies; and certainly they do nothing to repel us, but much to encourage our receiving the Communion at their hands. So far as the laity are concerned, the way at present is perfectly easy. The real difficulty—the *crux* of the question, as they love to call it, but the *pons asinorum*, as it seems to me—is the inter-communion of the clergy. By this they mean, that the English clergy may officiate in the Roman Churches abroad, and that Roman priests from abroad may officiate in our English churches. It is for this our young clergy are sighing and yearning, and longing and praying. For this the Church of England is now thrown into convulsions. That the clergy of England may be able to say Mass in the churches abroad, and that Roman priests from abroad may be able to read our English services in the Churches of England!—this is what they call inter-communion!

And yet I cannot understand how an English clergyman could bring himself to administer the Communion in only one kind, or consent himself to receive in only one kind, as must necessarily be the case in the Churches of Rome. It would manifestly be impossible to make arrangements by which wherever an English clergyman travelling abroad officiated, the congregation should receive in both kinds, and where a native priest officiated the congregation should receive in only one kind; and so, too, in England it would be impossible to arrange that when the

foreign priest wished to officiate, the congregation must receive the Communion in only one kind, and on the next day with their own clergyman they were to receive in both kinds. All this would be too unreasonable. He knows that Communion in only one kind is no Communion, and that a Sacrament in only one kind is no Sacrament. To celebrate the Sacrament in one kind is like celebrating a marriage with only one of the affianced parties present. There is the happy bridegroom, but no blushing bride; or there is the blushing bride, but no happy bridegroom. A Communion in only one kind is a marriage with only one party. And as for foreign priests who do not understand one word of English reading our English services in our Churches, I fear that, among the rising generation, it might tend more to mirth than to edification. They might indeed learn to mouth and mumble, to intone and chant, like some among ourselves, so that none could tell whether it was English or Latin, High Dutch or Sanscrit; and, as for preaching, the Cardinal Archbishop of Naples might preach in Westminster Abbey, and not one soul in the congregation understand one word he said, and our Archbishop of Canterbury might preach with the eloquence of men and angels in the Cathedral of Madrid, and not one of his hearers comprehend one sentence that fell from him. A man of common sense might well stand in our highways and ask what possible or conceivable advantage to true religion, or what possible or imaginable advantage to the saving of immortal souls, could arise from such inter-communion as this, so revolting to all the religious feeling of the country, and so inconsistent with the practical common-sense of the people of England?

I have done. I have to apologize for detaining my hearers so long, and to apologize doubly for my feeble handling of a subject too large for my power. I can honestly say that I have done my best, for the limited time at my disposal; and I gladly do my best, for I fully feel the truth of those words of one of the holiest Bishops that ever graced our Church of England,—that if the Reformation were worth establishing, the Reformation is worth maintaining. The idea of a union of the Church of England with the Church of Rome is like that imperial cruelty which bound the body of the living man face to face with the body of the dead, that the corruption of the dead might eat out the life of the living, and so the living perish horribly in the embrace of the dead. If the Church of England were united to Rome, the corruptions of that Church would eat out the spiritual life that is among us, and the Church of England would perish in the embrace of Rome.

CHURCH ASSOCIATION LECTURES.

No. VI.

WHY WERE OUR REFORMERS BURNED?

A LECTURE

BY

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CHRIST CHURCH, OXFORD; VICAR OF STRADBROKE, SUFFOLK,

AT ST. JAMES'S HALL, PICCADILLY,

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WHY WERE OUR REFORMERS BURNED?

THERE are certain facts in history which the world tries hard to forget and ignore. These facts get in the way of some of the world's favourite theories, and are highly inconvenient. The consequence is that the world shuts its eyes against them. They are either cut dead as vulgar intruders, or passed by as tiresome bores. Little by little they sink out of sight of the students of history, like ships in a distant horizon, or are left behind, like a luggage-train in a siding. Of such facts the subject of this lecture is a vivid example:—"The Burning of our English Reformers; and The Reason Why they were Burned."

It is fashionable in some quarters to deny that there is any such thing as certainty about religious truth, or any opinions for which it is worth while to be burned. Yet, 300 years ago, there were men who were certain they had found out truth, and content to die for their opinions.—It is fashionable in other quarters to leave out all the unpleasant things in history, and to paint everything of a rose-coloured hue. A very popular history of our English queens hardly mentions the martyrdoms of Queen Mary's days. Yet Mary was not called "Bloody Mary" without reason, and scores of Protestants were burned in her reign.—Last, but not least, it is thought very bad taste in many quarters to say anything which throws discredit on the Church of Rome. Yet it is as certain that the Romish Church burned our English Reformers as it is that we are assembled in St. James's Hall. These difficulties meet me face to face as I walk up to the subject which I am asked to unfold to-day. I know their magnitude, and I cannot evade them. I only ask you to give me a patient and indulgent hearing.

After all, I have great confidence in the honesty of Englishmen's minds. Truth is truth, however long it may be neglected. Facts are facts, however long they may lie buried. I only want to dig up some old facts which the sands of time have covered over, to bring to the light of day some old English monuments which have been long neglected, to unstop some old wells which the prince of

the world has been diligently filling with earth. Give me your attention for a few minutes, and I trust to be able to show you that it is good to examine the question, "Why were our Reformers Burned?"

I. The broad facts of the martyrdom of our Reformers are a story well-known and soon told. But it may be useful to give a brief outline of these facts, in order to supply a framework to our subject.

Edward VI., "that incomparable young prince," as Bishop Burnet justly calls him, died on the 6th July, 1553. Never, perhaps, did any royal personage in this land die more truly lamented, or leave behind him a fairer reputation. Never, perhaps, to man's poor fallible judgment, did the cause of God's truth in England receive a heavier blow. His last prayer before death ought not to be forgotten, "O Lord God, defend this realm from papistry, and maintain thy true religion." It was a prayer, I believe, not offered in vain.

After a foolish and deplorable effort to obtain the crown for Lady Jane Grey, Edward was succeeded by his eldest sisterMary, daughter of Henry VIII. and his first Queen, Catherine of Arragon, and best known in English history by the ill-omened name of "Bloody Mary." Mary had been brought up from her infancy as a rigid adherent of the Romish Church. She was in fact a very Papist of Papists, conscientious, zealous, bigoted, and narrow-minded in the extreme. She began at once to pull down her brother's work in every possible way, and to restore Popery in its worst and most offensive forms. Step by step she and her councillors marched back to Rome, trampling down one by one every obstacle, and as *thorough* as Lord Strafford in going straight forward to their mark. The Mass was restored; the English service was taken away; the works of Luther, Zwingle, Calvin, Tyndal, Bucer, Latimer, Hooper, and Cranmer were proscribed. Cardinal Pole was invited to England. The foreign Protestants resident in England were banished. The leading divines of the Protestant Church of England were deprived of their offices, and while some escaped to the Continent many were put in prison. The old statutes against heresy were once more brought forward, primed and loaded. And thus, by the beginning of 1555 the stage was cleared, and that bloody tragedy in which Bishop Bonner and Gardiner played so prominent a part, was ready to begin.

For, unhappily for the credit of human nature, Mary's advisers were not content with depriving and imprisoning our English Reformers. It was resolved to make them abjure their principles, or to put them to death. One by one they were called before special commissions, examined about their religious opinions, and called upon to recant, on pain of death if they

refused. No third course, no alternative was left to them. They were either to give up Protestantism and receive Popery, or else they were to be burned alive. Refusing to recant they were one by one handed over to the secular power, publicly brought out and chained to stakes, publicly surrounded with faggots, and publicly sent out of the world by that most cruel and painful of deaths, the death by fire. All these are broad facts which all the apologists of Rome can never gainsay or deny.

It is a broad fact that during the four last years of Queen Mary's reign no less than 288 persons were burnt at the stake for their adhesion to the Protestant faith.

In	1555	there were burnt	71.
	1556	„ „	89.
	1557	„ „	88.
	1558	„ „	40.
			—288.*

Indeed, the faggots never ceased to blaze whilst Mary was on earth, and five martyrs were burnt in Canterbury within a week of her death. Out of these 288 sufferers, be it remembered, one was an archbishop, four were bishops, 21 were clergymen, 55 were women, and four were children.

It is a broad fact that these 288 sufferers were not put to death for any offence against property or person. They were not rebels against the Queen's authority, caught red-handed in arms. They were not thieves, or murderers, or drunkards, or unbelievers, or men and women of immoral lives. On the contrary they were, with barely an exception, some of the holiest, purest, and best Christians in England, and several of them the most learned men of their day.

I might say much about the gross injustice and unfairness with which they were treated at their various examinations. Their trials, if indeed they can be called trials, were a mere mockery of justice.—I might say much about the abominable cruelty with which most of them were treated, both in prison and at the stake. But you must read Foxe on these points.—I make no comment on the stupid impolicy of the whole persecution. Never did Rome do herself such irreparable damage as she did in Mary's reign. Even unlearned people, who could not argue much, saw clearly that a Church which committed such horrible bloodshed, could hardly be the one true Church of Christ.† But I have no time for all this. I must conclude this general sketch of this part of my subject with two short remarks.

* These numbers are given by Soames, in his history of the Reformation (Vol. IV. 587), and are taken from Strype. Other historians give higher numbers.

† A lady in high position told Bonner in a letter, after Philpot's death, that his cruelty had lost the hearts of 20,000 rank Papists in twelve months.

For one thing, I ask you never to forget that for the burning of our Reformers the Church of Rome is wholly and entirely responsible. The attempt to transfer the responsibility from the Church to the secular power is a miserable and dishonest subterfuge. The men of Judah did not slay Samson; but they delivered him bound into the hands of the Philistines. The Church of Rome did not slay the Reformers; but she condemned them, and the secular power executed the condemnation. The precise measure of responsibility which ought to be meted out to each of Rome's agents in the matter is a point that I do not care to settle. Miss Strickland, in her "Lives of the Queens of England," has tried in vain to shift the blame from unhappy Mary. With all the zeal of a woman she has laboured hard to whitewash her character. The reader of her biography will find little about martyrdoms. But it will not do. Mr. Froude's volume tells a very different tale. The Queen, and her Council, and the Parliament, and the Popish Bishops, and Cardinal Pole, must be content to share the responsibility among them. One thing alone is very certain. They will never succeed in shifting the responsibility off the shoulders of the Church of Rome. Like the Jews and Pontius Pilate, when our Lord was crucified, all parties must bear the blame. THE BLOOD is upon them all.

For another thing, I wish you to remember that the burning of the Marian martyrs is an act that the Church of Rome has never repudiated, apologized for, or repented of, down to the present day. There stands the huge blot in her escutcheon; and there stands the huge fact side by side, that she has never made any attempt to wipe it away. Never has she repented of her treatment of the Vaudois and the Albigenses;—never has she repented of the wholesale murders of the Spanish Inquisition;—never has she repented of the Massacre of St. Bartholomew;—never has she repented of the burning of the English Reformers. Make a note of that fact and let it sink down into your minds. The Church to which some Anglicans want us to be re-united is a Church "drunken with the blood of the saints and the martyrs of Jesus," a Church that repents not of her murders. They would fain persuade us that she is changed! She is harmless forsooth, and liberal now! She may be safely trusted! She has "painted her face and tired her head," and as she "looks forth from her window" is full of smiles. But Rome never changes. Rome will never admit that she has made mistakes. She burned our English Reformers 300 years ago. She tried hard to stamp out by violence the Protestantism which she could not prevent spreading by arguments. Never forget that! Beware of trusting her fine words and fair speeches. Remember her doings at Tahiti, and her dealings with Matamoros.

If Rome had only the power, I am not sure that she would not play the whole game over again.

II. The question may now arise in your minds, Who were the leading English Reformers that were burned? What were their names, and what were the circumstances attending their deaths? These are questions which may very properly be asked, and questions to which I proceed at once to give an answer.

In this part of my lecture I am very sensible that I shall seem to many to go over old ground. But I am bold to say that it is ground which ought often to be gone over. I, for one, want the names of our martyred Reformers to be "Household Words" in every Protestant family throughout the land. I shall, therefore, make no apology for giving the names of the nine principal English martyrs in the chronological order of their deaths, and for supplying you with a few facts about each of them. Never, I believe, since Christ left the world, did Christian men ever meet a cruel death with such glorious faith, and hope, and patience, as these Marian martyrs. Never did dying men leave behind them such a rich store of noble sayings, sayings which deserve to be written in golden letters in our histories, and handed down to our children's children.

(1) The first leading English Reformer who broke the ice and crossed the river, as a martyr in Mary's reign, was *John Rogers*, a London minister, Vicar of St. Sepulchre's, and Prebendary and Reader of Divinity at St. Paul's. He was burned in Smithfield on Monday, the 4th of February, 1555. Rogers was born at Deritend, in the parish of Aston, near Birmingham. He was a man who, in one respect, had done more for the cause of Protestantism than any of his fellow sufferers. In saying this I refer to the fact that he had assisted Tyndale and Coverdale in bringing out a most important version of the English Bible, a version commonly known as Matthew's Bible. Indeed, he was condemned as "Rogers alias Matthews." This circumstance, in all human probability, made him a marked man, and was one cause why he was the first who was brought to the stake.

Rogers' examination before Gardiner gives us the idea of his being a bold, thorough Protestant, who had fully made up his mind on all points of the Romish controversy, and was able to give a reason for his opinions. At any rate he seems to have silenced and abashed his examiners even more than most of the martyrs did. But arguments of course went for nothing. "Woe to the conquered!" If he had the word his enemies had the sword.*

* Rogers' prophetical words in prison, addressed to Day, printer of Foxe's "Acts and Monuments," are well worth quoting, "Thou shalt live to see the alteration of this religion, and the Gospel freely preached again. Therefore have me commended to my brethren, as well in exile as here, and bid them be

On the morning of his martyrdom he was roused hastily in his cell in Newgate, and hardly allowed time to dress himself. He was then led forth to Smithfield on foot, within sight of the Church of St. Sepulchre, where he had preached, and through the streets of the parish where he had done the work of a pastor. By the wayside stood his wife and ten children, one a baby, whom the diabolical cruelty of Bishop Bonner had flatly refused him leave to see in prison. He just saw them, but was hardly allowed to stop, and then walked on calmly to the stake, repeating the 51st Psalm. An immense crowd lined the street, and filled every available spot in Smithfield. Up to that day men could not tell how English Reformers would behave in the face of death, and could hardly believe that Prebendaries and Dignitaries would actually give their bodies to be burned for their religion. But when they saw John Rogers, the first martyr, walking steadily and unflinchingly into a fiery grave, the enthusiasm of the crowd knew no bounds. They rent the air with thunders of applause. Even Noailles, the French Ambassador, wrote home a description of the scene, and said that Rogers went to death "as if he was walking to his wedding." By God's great mercy he died with comparative ease. And so the first Marian martyr passed away.

(2) The second leading Reformer who died for Christ's truth in Mary's reign was *John Hooper*, Bishop of Gloucester. He was burned at Gloucester on Friday, the 9th of February, 1555.

Hooper was a Somersetshire man by birth. In many respects he was, perhaps, the noblest martyr of them all. Of all Edward the Sixth's Bishops none has left behind him a higher reputation for personal holiness and diligent preaching and working in his diocese. None, judging from his literary remains, had clearer and more scriptural views on all points in theology. Some might say that Edward the Sixth's Bishop of Gloucester was too Calvinistic; but he was not more so than the Thirty-nine Articles. Hooper was a far-sighted man, and saw the danger of leaving nest-eggs for Romanism in the Church of England. In his famous dispute with Cranmer and the other Bishops about wearing Romish vestments at his consecration, it has been, I know, the fashion to condemn him as too stiff and unbending. I say boldly that events have shown that we should reverse our verdict. The plain truth is, that in principle Hooper was right, and his opponents were wrong.

A man like Hooper, firm, stern, not naturally genial, unbending and unsparing in his denunciation of sin, was sure to have many enemies. He was one of the first marked for destruction as soon as Popery was restored. He was summoned to London at a very

circumspect in displacing the Papists and putting good ministers into Churches, or else their end will be worse than ours."—*Foxe* III., 309.

early stage of the Marian persecution, and, after lingering eighteen months in prison, and going through the form of examination by Bonner, Gardiner, Tunstall, and Day, was degraded from his office, and sentenced to be burned as a heretic.

At first it was fully expected that he would suffer in Smithfield with Rogers. This plan for some reason was given up, and to his great satisfaction Hooper was sent down to Gloucester, and burned in his own diocese, and in sight of his own cathedral. On his arrival there, he was received with every sign of sorrow and respect by a vast multitude, who went out on the Cirencester road to meet him, and was lodged for the night in the house of a Mr. Ingram, which is said to be still standing. There Sir Anthony Kingston, whom the good Bishop had been the means of converting from a sinful life, entreated him, with many tears, to spare himself, and urged him to remember that life was sweet, and death was bitter. To this the noble martyr returned this memorable reply, that "eternal life was more sweet, and eternal death was more bitter."

On the morning of his martyrdom he was led forth, walking, to the place of execution, where an immense crowd awaited him. It was market-day, and it was reckoned that nearly 7,000 people were present. The stake was planted directly in front of the western gate of the Cathedral-close, and within 100 yards of the deanery and the east front of the cathedral. The exact spot is marked now by a beautiful memorial at the east-end of the churchyard of St. Mary-de-Lode. The window over the gate, where Popish friars watched his dying agonies, stands unaltered to this day.

Arrived at this spot, Hooper was allowed to pray, though strictly forbidden to speak to the people. And there he knelt down, and prayed a prayer which has been preserved and recorded by Foxe, and is of exquisite and touching character. Even then a box was put before him containing a full pardon, if he would only recant. His only answer was, "Away with it; if you love my soul, away with it!" He was then fastened to the stake by an iron around his waist, and fought his last fight with the king of terrors. Of all the martyrs, none perhaps, except Ridley, suffered more than Hooper did. Three times the faggots had to be lighted, because they would not properly burn. Three quarters of an hour the noble sufferer endured the mortal agony, as Foxe says, "neither moving backward, forward, nor to any side," but only praying, "Lord Jesus, have mercy on me; Lord Jesus, receive my spirit;" and beating his breast with one hand till it was burned to a stump. And so the good Bishop of Gloucester passed away.

(3) The third leading Reformer who suffered in Mary's reign was *Rowland Taylor*, Rector of Hadleigh, in Suffolk. He was burned on Aldham Common, close to his own parish, the same day that Hooper died at Gloucester, on Friday, the 9th February, 1555.

Rowland Taylor is one of whom we know little, except that he was a great friend of Cranmer, and a doctor of divinity and canon law. But that he was a man of high standing among the Reformers is evident from his being ranked by his enemies with Hooper, Rogers, and Bradford; and that he was an exceedingly able and ready divine is clear from his examination, recorded by Foxe. Indeed, there is hardly any of the sufferers about whom the old martyrologist has gathered together so many touching and striking things.

Striking was the reply which he made to his friends at Hadleigh, who urged him to flee, as he might have done, when he was first summoned to appear in London before Gardiner:—

"What will ye have me to do? I am old, and have already lived too long to see these terrible and most wicked days. Fly you, and do as your conscience leadeth you. I am fully determined, with God's grace, to go to this Bishop, and tell him to his beard that he doth naught. I believe before God that I shall never be able to do for my God such good service as I may do now." (Foxe's "Acts and Mon.," Vol. III., 138.)

Striking were the replies which he made to Gardiner and his other examiners. None spoke more pithily, weightily, and powerfully than did this Suffolk incumbent.

Striking and deeply affecting was his last testament and legacy of advice to his wife, his family, and parishioners, though far too long to be inserted here, excepting the last sentence:—

"For God's sake beware of Popery; for though it appear to have in it unity, yet the same is vanity and Antichristianity, and not in Christ's faith and verity." (Foxe's "Acts and Monuments," Vol. III., 144.)

He was sent down from London to Hadleigh, to his great delight, to be burned before the eyes of his parishioners. When he got within two miles of Hadleigh, the Sheriff of Suffolk asked him how he felt. "God be praised, Master Sheriff," was his reply, "never better. For now I am almost at home. I lack but just two stiles to go over, and I am even at my Father's house."

As he rode through the streets of the little town of Hadleigh, he found them lined with crowds of his parishioners, who had heard of his approach, and came out of their houses to greet him with many tears and lamentations. To them he only made one constant address,—"I have preached to you God's Word and truth, and am come this day to seal it with my blood."

On coming to Aldham Common, where he was to suffer, they told him where he was. Then said he,—"Thank God, I am even at home."

When he was stripped to his shirt and ready for the stake, he said, with a loud voice,—"Good people, I have taught you nothing but God's Holy Word, and those lessons that I have taken out of the Bible; and I am come hither to seal it with my blood."

He would probably have said more, but, like all the other martyrs, he was strictly forbidden to speak, and even now was struck violently on the head for saying these few words. He then knelt down and prayed, a poor woman of the parish insisting, in spite of every effort to prevent her, in kneeling down with him. After this he was chained to the stake, and, repeating the 51st Psalm, and crying to God, "Merciful Father, for Jesus Christ's sake receive my soul into thy hands," stood quietly amidst the flames without crying or moving, till one of the guards dashed out his brains with a halberd. And so this good old Suffolk incumbent passed away.

(4) The fourth leading Reformer who suffered in Mary's reign was *Robert Farrar*, Bishop of St. David's, in Wales. He was burned at Carmarthen, on Friday, the 30th March, 1555. Little is known of this good man beyond the fact that he was born at Halifax, and was the last prior of Nostel, in Yorkshire, an office which he surrendered in 1540. He was also chaplain to Archbishop Cranmer and to the Protector Somerset, and to this influence he owed his elevation to the Episcopal bench. He was first imprisoned for various trivial and ridiculous charges on temporal matters in the latter days of Edward the Sixth, after the fall of the Protector Somerset, and afterwards was brought before Gardiner, with Hooper, Rogers, and Bradford, on the far more serious matter of his doctrine. The articles exhibited against him show clearly that in all questions of faith he was of one mind with his fellow-martyrs. Like Hooper and Taylor, he was condemned to be burned in the place where he was best known, and was sent down from London to Carmarthen. What happened there at his execution is related very briefly by Foxe, partly no doubt because of the great distance of Carmarthen from London in those pre-railway days, partly perhaps because most of those who saw Farrar burned could speak nothing but Welsh. One single fact is recorded which shows the good Bishop's courage and constancy in a striking light. He had told a friend before the day of execution that if he saw him once stir in the fire from the pain of his burning, he need not believe the doctrines he had taught. When the awful time came, he did not forget his promise, and, by God's grace, he kept it well. He stood in the flames holding out his hands till they were burned to stumps, until a bystander in mercy struck him on the head, and put an end to his sufferings. And so he passed away.

(5) The fifth leading Reformer who suffered in Mary's reign was *John Bradford*, Prebendary of St. Paul's, and Chaplain to Bishop Ridley. He was burned in Smithfield, on Monday, July the 1st, 1555, at the early age of thirty-five. Few of the English martyrs perhaps are better known than Bradford, and none certainly deserve better their reputation. Strype calls Bradford, Cranmer,

Ridley, and Latimer, the "four prime pillars" of the Reformed Church of England. He was by birth a Manchester man, and to the end of his life retained a strong interest in the district with which he was connected. At an early age his high talents commended him to the notice of Edward the Sixth, and by Ridley's advice he was appointed one of the six Royal chaplains who were sent about England to preach up the doctrines of the Reformation. Bradford's commission was to preach in Lancashire and Cheshire, and he seems to have performed his duty with singular ability and success. He preached constantly in Manchester, Liverpool, Bolton, Bury, Wigan, Ashton, Stockport, Prestwich, Middleton, and Chester, with great benefit to the cause of Protestantism, and with great effect on men's souls. The consequence was what might have been expected. Within a month of Queen Mary's accession Bradford was in prison, and never left it until he was burned. His youth, his holiness, and his extraordinary reputation as a preacher, made him an object of great interest during his imprisonment, and immense efforts were made to pervert him from the Protestant faith. All these efforts, however, were in vain. As he lived, so he died.*

On the day of his execution he was led out from Newgate to Smithfield about nine o'clock in the morning, amid such a crowd of people as was never seen either before or after. A Mrs. Honeywood, who lived to ninety-six, and died about 1620, remembered going to see him burned, and her shoes being trodden off by the crowd. Indeed, when he came to the stake the Sheriffs of London were so alarmed at the press that they would not allow him and his fellow-sufferer, Leaf, to pray as long as they wished. "Arise," they said, "and make an end; for the press of the people is great."

"At that word," says Foxe, "they both stood up upon their feet, and then Master Bradford took a faggot in his hands and kissed it, and so likewise the stake." When he came to the stake he held up his hands, and, looking up to heaven, said,—"O England, England, repent thee of thy sins! Beware of idolatry; beware of false Antichrists! Take heed they do not deceive you!" After that he turned to the young man Leaf, who suffered with him, and said, "Be of good comfort, brother; for we shall have a merry supper with the Lord this night." After that he spoke no more that man could hear, excepting that he embraced the reeds, and said, "Strait is the gate, and narrow is the way, that leadeth to eternal life, and few there be that find it." "He

* Bradford seems to have had a very strong feeling about the causes for which God permitted the Marian persecution. Writing to his mother from prison, he says:—"Ye all know there never was more knowledge of God, and less godly living and true serving of God.—God, therefore, is now come, and because He will not damn us with the world He punisheth us."—*Foxe* iii. 255.

embraced the flames," says Fuller, "as a fresh gale of wind in a hot summer day." And so, in the prime of life, he passed away.

(6, 7) The sixth and seventh leading Reformers who suffered in Mary's reign were two whose names are familiar to every Englishman—*Nicholas Ridley*, Bishop of London, and *Hugh Latimer*, once Bishop of Worcester. They were both burned at Oxford, back to back, at one stake, on the 16th of October, 1555. Ridley was born at Willimondswike, in Northumberland, on the borders. Latimer was born at Thurcaston, in Leicestershire. The history of these two great English Protestants is so well known to most people that I need not say much about it. Next to Cranmer, there can be little doubt that no two men did so much to bring about the establishment of the principles of the Reformation in England. Latimer, as an extraordinary popular preacher, and Ridley, as a learned man and admirable manager of the Metropolitan diocese of London, have left behind them reputations which never have been surpassed. As a matter of course, they were among the first that Bonner and Gardiner struck at when Mary came to the throne, and were persecuted with relentless severity until their deaths.

How they were examined again and again by Commissioners about the great points in controversy between Protestants and Rome,—how they were shamefully baited, teased, and tortured by every kind of unfair and unreasonable dealing,—how they gallantly fought a good fight to the end, and never gave way for a moment to their adversaries—all these are matters with which I need not trouble you. Are they not all fully chronicled in the pages of good old Foxe? I will only mention a few circumstances connected with their deaths.

On the day of their martyrdom they were brought separately to the place of execution, which was at the end of Broad-street, Oxford, close to Balliol College. Ridley arrived on the ground first, and, seeing Latimer come afterwards, ran to him and kissed him, saying, "Be of good heart, brother; for God will either assuage the fury of the flames, or else strengthen us to abide it." They then prayed earnestly, and talked with one another, though no one could hear what they said. After this they had to listen to a sermon by a wretched renegade divine named Smith, and, being forbidden to make any answer, were commanded to make ready for death.

Ridley's last words before the fire was lighted were these,—"Heavenly Father, I give Thee most hearty thanks that Thou hast called me to a profession of Thee even unto death. I beseech Thee, Lord God, have mercy on this realm of England, and deliver the same from all her enemies." Latimer's last words were like the blast of a trumpet, which rings even to this day—"Be of good comfort, Master Ridley, and play the man; we shall this day light

such a candle, by God's grace, in England, as I trust shall never be put out."

When the flames began to rise, Ridley cried with a loud voice in Latin, "Into Thy hands, O Lord, I commend my spirit: Lord receive my spirit," and afterwards repeated these last words in English. Latimer cried as vehemently on the other side of the stake, "Father of heaven, receive my soul."

Latimer soon died. An old man, above eighty years of age, it took but little to set his spirit free from his earthly tenement. Ridley suffered long and painfully, from the bad management of the fire by those who attended the execution. At length, however, the flames reached a vital part of him, and he fell at Latimer's feet and was at rest. And so the two great Protestant bishops passed away. "They were lovely and beautiful in their lives, and in death they were not divided."

(8) The eighth leading English Reformer who suffered in Mary's reign was *John Philpot*, Archdeacon of Winchester. He was burned in Smithfield, on Wednesday, December the 18th, 1555. Philpot is one of the martyrs of whom we know little comparatively, except that he was born at Compton, in Hampshire, was of good family, and well connected, and had a very high reputation for learning. The mere fact that at the beginning of Mary's reign he was one of the leading champions of Protestantism in the mock discussions which were held in Convocation, is sufficient to show that he was no common man. The relentless virulence with which he was persecuted by Gardiner is easily accounted for when we remember that Gardiner, when he was deposed from his see in Edward VI.'s time, was Bishop of Winchester, and would naturally regard his successor, Bishop Ponet, and all his officials, with intense hatred. A Popish bishop was not likely to spare a Protestant archdeacon.

The thirteen examinations of Philpot before the Popish bishops are given by Foxe at great length, and fill no less than one hundred and forty pages of one of the Parker Society volumes. The length to which they were protracted shows plainly how anxious his judges were to turn him from his principles. The skill with which the Archdeacon maintained his ground, alone and unaided, gives a most favourable impression of his learning no less than of his courage and patience.

The night before his execution he received a message, while at supper in Newgate, to the effect that he was to be burned next day. He answered at once, "I am ready: God grant me strength and a joyful resurrection." He then went into his bedroom, and thanked God that he was counted worthy to suffer for His truth.

The next morning, at eight o'clock, the sheriffs called for him,

and conducted him to Smithfield. The road was foul and muddy, as it was the depth of winter, and the officers took him up in their arms to carry him to the stake. Then he said merrily, alluding to what he had probably seen at Rome when travelling in his early days, "What, will you make me a Pope? I am content to go to my journey's end on foot."

When he came into Smithfield he kneeled down and said, "I will pay my vows in thee, O Smithfield." He then kissed the stake and said, "Shall I disdain to suffer at this stake, seeing my Redeemer did not refuse to suffer a most vile death on the cross for me?" After that he meekly repeated the 106th, 107th, and 108th Psalms, and being chained to the stake, died very quietly. And so the good Archdeacon passed away.

(9) The ninth and last leading Reformer who suffered in Mary's reign was *Thomas Cranmer*, Archbishop of Canterbury. He was burned at Oxford, on the 21st of March, 1556. Cranmer was born at Aslacton, in Nottinghamshire. There is no name among the English martyrs so well known in history as his. There is none certainly in the list of our Reformers to whom the Church of England on the whole is so much indebted. He was only a mortal man, and had his weaknesses and infirmities, it must be admitted; but still he was a great man, and a good man.

Cranmer, you must always remember, was brought prominently forward at a comparatively early period in the English Reformation, and was made Archbishop of Canterbury at a time when his views of religion were confessedly half-formed and imperfect. Whenever quotations from Cranmer's writings are brought forward by the advocates of semi-Romanism in the Church of England, you should always ask carefully to what period of his life those quotations belong. In forming your estimate of Cranmer do not forget his antecedents. He was a man who had the honesty to grope his way into fuller light, and to cast aside his early opinions and confess that he had changed his mind on many subjects. How few men have the courage to do this!

Cranmer maintained an unblemished reputation throughout the reigns of Henry VIII. and Edward VI., although frequently placed in most delicate and difficult positions. Not a single man can be named in those days who passed through so much dirt, and yet came out of it so thoroughly undefiled.

Cranmer, beyond all doubt, laid the foundation of our present Prayer-book and Articles. Though not perhaps a brilliant man, he was a learned one, and a lover of learned men, and one who was always trying to improve everything around him. When I consider the immense difficulties he had to contend with, I often wonder that he accomplished what he did. Nothing, in fact, but his steady perseverance would have laid the foundation of our Formularies.

I say all these things in order to break the force of the great and undeniable fact that he was the only English Reformer who for a time showed the white feather, and for a time shrank from dying for the truth! I admit that he fell sadly. I do not pretend to extenuate his fall. It stands forth as an everlasting proof that the best of men are only men at the best. I only want you not to forget that if Cranmer failed as no other Reformer in England failed, he also had done what certainly no other Reformer had done.

From the moment that Mary came to the English throne Cranmer was marked for destruction. It is probable that there was no English divine whom the unhappy Queen regarded with such rancour and hatred. She never forgot that her mother's divorce was brought about by Cranmer's advice, and she never rested till he was burned.

Cranmer was imprisoned and examined just like Ridley and Latimer. Like them he stood his ground firmly before the Commissioners. Like them he had clearly the best of the argument in all points that were disputed. But like them, of course, he was pronounced guilty of heresy, condemned, deposed, and sentenced to be burned.

And now comes the painful fact that in the last month of Cranmer's life his courage failed him, and he was persuaded to sign a recantation of his Protestant opinions. Flattered and cajoled by subtle kindness, frightened at the prospect of so dreadful a death as burning, tempted and led away by the devil, Thomas Cranmer fell, and put his hand to paper, repudiating and renouncing the principles of the Reformation, for which he had laboured so long!

Great was the sorrow of all true Protestants on hearing these tidings! Great was the triumphing and exultation of all Papists! Had they stopped here and set their noble victim at liberty, the name of Cranmer would probably have sunk and never risen again. But the Romish party, as God would have it, outwitted themselves. With fiendish cruelty they resolved to burn Cranmer, even after he had recanted. This, by God's providence, was just the turning-point for Cranmer's reputation. Through the abounding grace of God he repented of his fall, and found mercy. Through the same abounding grace he resolved to die in the faith of the Reformation. And at last, through abounding grace, he witnessed such a bold confession in St. Mary's, Oxford, that he confounded his enemies, filled his friends with thankfulness and praise, and left the world a triumphant martyr for Christ's truth.

I need hardly remind you how, on the 21st March, the unhappy Archbishop was brought out, like Samson in the hands of the Philistines, to make sport for his enemies, and to be a gazingstock to the world in St. Mary's Church. I need hardly remind you

how, after Dr. Cole's sermon, he was invited to declare his faith, and was fully expected to publicly acknowledge his alteration of religion, and his adhesion to the Church of Rome. I need hardly remind you how, with intense mental suffering, the Archbishop addressed the assembly at length, and at the close suddenly astounded his enemies by renouncing all his recantations, declaring the Pope to be Antichrist, and rejecting the Popish doctrine of the Real Presence. Such a sight was certainly never seen by mortal eyes since the world began!

But then came the time of Cranmer's triumph. Light of heart and clear in conscience, he allowed himself cheerfully to be hurried to the stake amidst the frenzied outcries of his disappointed enemies. Boldly and undauntedly he stood up at the stake while the flames curled around him, steadily holding out his right hand in the fire and saying, with reference to his having signed a recantation, "This unworthy right hand," and steadily holding up his left hand towards heaven.* Of all the martyrs, strange to say, none at the last moment showed more *physical* courage than Cranmer did. Nothing, in short, in all his life became him so well as the manner of his leaving it. Greatly he had sinned, but greatly he had repented. Like Peter he fell, but like Peter he rose again. And so passed away the first Protestant Archbishop of Canterbury.

I will not trust myself to make any comment on these painful and interesting histories. I have not time. I only wish you to believe that the half of these men's stories have not been told you, and that the stories of scores of men and women less distinguished by position might easily be added to them, quite as painful and quite as interesting.† But I will say boldly that the men who were burned in this way were not men whose memories ought to be lightly passed over, or whose opinions ought to be lightly esteemed. Opinions for which "an army of martyrs" died ought not to be dismissed with scorn. To their faithfulness we owe the existence of the Reformed Church of England. Her foundations were cemented with their blood. To their courage we owe, in a great measure, our English liberty. They taught the land that it was worth while to die for free thought. Happy is the land which has had such

* Soames is my authority for this statement about Cranmer's left hand. I can find it nowhere else. He also mentions, what other historians record, that when the fire had burned down to ashes, Cranmer's heart was found unconsumed and uninjured.—*Soames' History of the Reformation*, vol. iv., p. 544.

† The following martyrdoms are recommended to the special notice of all who possess Foxe's book—Laurence Saunders, burned at Coventry; William Hunter, at Brentwood; Rawlins White, at Cardiff; George Marsh, at Chester; Thomas Hawkes, at Coggeshall; John Bland, at Canterbury; Alice Driver, at Ipswich; Rose Allen, at Colchester; Joan Waste, at Derby; Richard Woodman, at Lewes; Agnes Prest, at Exeter; Julius Palmer, at Newbury; John Noyes, at Laxfield.

citizens! Happy is the Church which has had such Reformers! Honour be to those who at Oxford, Gloucester, Carmarthen, and Hadleigh, have raised stones of remembrance and memorials to the martyrs! Shame be to the great metropolis of London that, in all her expenditure of money she has never raised a memorial to those who were burned in Smithfield. There is to be a dead-meat market and a railway-station there; but as yet there is no martyrs' memorial!

III. But I pass on to a point which I hold to be one of cardinal importance in the present day. The point I refer to is the special reason why our Reformers were burned. Great indeed would be your mistake if you supposed that they suffered for the vague charge of refusing submission to the Pope, or desiring to maintain the independence of the Church of England. Nothing of the kind! The principal reason why they were burned was because they refused one of the peculiar doctrines of the Romish Church. On that doctrine, in almost every case, hinged their life or death. If they admitted it they might live; if they refused it they must die.

The doctrine in question was the *real presence* of the Body and Blood of Christ in the consecrated elements of bread and wine in the Lord's Supper. Did they or did they not believe that the body and blood of Christ were actually present under the forms of bread and wine after the words of consecration were pronounced? Did they or did they not believe that the real body of Christ, which was born of the Virgin Mary, was present on the so-called altar so soon as the mystical words had passed the lips of the priest? Did they or did they not? That was the simple question. If they did not believe and admit it they were burned.*

There is a wonderful and striking unity in the stories of our martyrs on the subject. Some of them no doubt were attacked about the marriage of priests. Some of them were assaulted about the nature of the Catholic Church. Some of them were assailed on other points. But all, without an exception, were called to special account about the *real presence*, and in every case their refusal to admit the doctrine formed one principal cause of their condemnation.

(1) Hear what Rogers said:—

"I was asked whether I believed in the sacrament to be the very body and blood of our Saviour Christ that was born of the Virgin Mary, and

* "The Mass was one of the principal causes why so much turmoil was made in the Church, with the bloodshed of so many godly men."—*Foxe's Preface to Vol. III. of Acts and Monuments.*

"The sacrament of the altar was the main touchstone to discover the poor Protestants. This point of the real, corporal presence of Christ in the sacrament, the same body that was crucified, was the compendious way to discover those of the opposite opinion."—*Fuller, Church History*, iii. 399. Tegg's edit.

hanged on the cross, really and substantially? I answered, 'I think it to be false. I cannot understand really and substantially to signify otherwise than corporally. But corporally Christ is only in heaven, and so Christ cannot be corporally in your sacrament."—*Foxe in loco*, vol. iii. p. 101, edit. 1684.

And therefore he was condemned and burned.

(2) Hear what Bishop Hooper said:—

"Tunstall asked him to say, 'whether he believed the corporal presence in the sacrament, and Master Hooper said plainly that there was none such, neither did he believe any such thing.' Whereupon they bade the notaries write that he was married and would not go from his wife, and that he believed not the corporal presence in the sacrament: wherefore he was worthy to be deprived of his bishopric."—*Foxe in loco*, vol. iii. p. 123.

And so he was condemned and burned.

(3). Hear what Rowland Taylor said:—

"The second cause why I was condemned as a heretic was that I denied transubstantiation and concomitation, two juggling words whereby the Papists believe that Christ's natural body is made of bread, and the Godhead by and by to be joined thereto, so that immediately after the words of consecration, there is no more bread and wine in the sacrament, but the substance only of the body and blood of Christ."

"Because I denied the aforesaid Papistical doctrine (yea, rather plain, wicked idolatry, blasphemy, and heresy) I am judged a heretic." *Foxe in loco*, vol. iii. p. 141.

And therefore he was burned.

(4). Hear what was done with Bishop Ferrar. He was summoned to "grant the natural presence of Christ in the sacrament under the form of bread and wine," and because he refused to subscribe this article, as well as others, he was condemned. And in the sentence of condemnation it is finally charged against him that he maintained that "the sacrament of the altar ought not to ministered on an altar, or to be elevated, or to be adored in any way."—*Foxe in loco, vol. iii. p.* 178. And so he was burned.

(5). Hear what holy John Bradford wrote to the men of Lancashire and Cheshire when he was in prison:—

"The chief thing which I am condemned for as an heretic is because I deny in the sacrament of the altar (which is not Christ's Supper, but a plain perversion as the Papists now use it) to be a real, natural, and corporal presence of Christ's body and blood under the forms and accidents of bread and wine; that is, because I deny transubstantiation, which is the darling of the devil, and daughter and heir to Antichrist's religion."—*Foxe in loco, vol. iii. p.* 260.

And so he was burned.

(6). Hear what were the words of the sentence of condemnation against Bishop Ridley:—

"The said Nicholas Ridley affirms, maintains, and stubbornly defends certain opinions, assertions, and heresies, contrary to the Word of God and the received faith of the Church, as in denying the true and natural body and blood of Christ to be in the sacrament of the altar, and secondarily, in affirming the substance of bread and wine to remain after the words of consecration."—*Foxe in loco, vol. iii. p.* 426.

And so he was burned.

(7). Hear the articles exhibited against Bishop Latimer:—

"That thou hast openly affirmed, defended, and maintained that the true and natural body of Christ, after the consecration of the priest, is not really present in the sacrament of the altar, and that in the sacrament of the altar remaineth still the substance of bread and wine."

And to this article the good old man replied:—

"After a corporal being, which the Romish Church furnisheth, Christ's body and blood is not in the sacrament under the forms of bread and wine."—*Foxe in loco, vol. iii. p.* 426.

And so he was burned.

(8). Hear the address made by Bishop Bonner to Archdeacon Philpot:—

"You have offended and trespassed against the sacrament of the altar, denying the real presence of Christ's body and blood to be there, affirming also material bread and material wine to be in the sacrament, and not the substance of the body and blood of Christ."—*Foxe in loco, vol. iii. p.* 495.

And because the good man stoutly adhered to this opinion he was condemned and burned.

(9). Hear, lastly, what Cranmer said with almost his last breath, in St. Mary's Church, Oxford.

"As for the sacrament, I believe, as I have taught in my book against the Bishop of Winchester, the which my book teacheth so true a doctrine, that it shall stand at the last day before the judgment of God when the Papist's doctrine contrary thereto shall be ashamed to show her face."—*Foxe in loco, vol. iii. p.* 562.

If any one wants to know what Cranmer had said in this book, let him take the following sentence as a specimen:—

"They (the Papists) say that Christ is corporally under or in the form of bread and wine. We say that Christ is not there, *neither corporally nor spiritually;* but in them that worthily eat and drink the bread and wine he is spiritually, and corporally in heaven."—*Cranmer on the Lord's Supper.* Parker Society edit. p. 54.

And so he was burned.

Now, were the English Reformers right in being so stiff and unbending on this question of the *real presence?* Was it a point of such vital importance that they were justified in dying before they would receive it? These are questions, I suspect, which are

very puzzling to many unreflecting minds. Such minds, I fear, can see in the whole controversy about the real presence nothing but a logomachy, or strife of words. But they are questions, I am bold to say, on which no well-instructed Bible-reader can hesitate for a moment in giving his answer. Such a one will say at once that the Romish doctrine of the real presence strikes at the very root of the Gospel, and is the very citadel and keep of Popery. Men may not see this at first, but it is a point that ought to be carefully remembered. It throws a clear and broad light on the line which the Reformers took, and the unflinching firmness with which they died.

Whatever men please to think or say, the Romish doctrine of the real presence, if pursued to its legitimate consequences, obscures every leading doctrine of the Gospel, and damages and interferes with the whole system of Christ's truth. Grant for a moment that the Lord's Supper is a sacrifice, and not a sacrament —grant that every time the words of consecration are used the natural body and blood of Christ are present on the Communion-table under the forms of bread and wine—grant that every one who eats that consecrated bread and drinks that consecrated wine, does really eat and drink the body and blood of Christ—grant for a moment these things, and then see what momentous consequences result from these premises. You spoil the blessed doctrine of *Christ's finished work* when He died on the cross. A sacrifice that needs to be repeated is not a perfect and complete thing.—You spoil the *priestly office* of Christ. If there are priests that can offer an acceptable sacrifice to God besides Him, the great High Priest is robbed of His glory.—You spoil the scriptural doctrine of the *Christian ministry*. You exalt sinful men into the position of mediators between God and man.—You give to the sacramental elements of bread and wine an honour and veneration they were never meant to receive, and produce an *idolatry* to be abhorred of faithful Christians.—Last, but not least, you overthrow the true doctrine of *Christ's human nature*. If the body born of the Virgin Mary can be in more places than one at the same time, it is not a body like our own, and Jesus was not the second Adam in the truth of our nature.—I cannot doubt for a moment that our martyred Reformers saw and felt these things even more clearly than we do, and seeing and feeling them, chose to die rather than admit the doctrine of the real presence. Feeling them, they would not give way by subjection for a moment, and cheerfully laid down their lives. Let this fact be deeply graven in our minds. Wherever the English language is spoken on the face of the globe this fact ought to be clearly understood by every Englishman who reads history. Rather than admit the doctrine of the real presence of

Christ's body and blood under the forms of bread and wine, the reformers of the Church of England were content to be burned.

IV. And now I must ask your special attention while I try to show the bearing of the whole subject on our own position and on our own times. I must ask you to turn from the dead to the living, to look away from England in 1555 to England in 1867, and to consider seriously the light which the burning of our Reformers throws on the Church of England at the present day.

We live in momentous times. The ecclesiastical horizon on every side is dark and lowering. The steady rise and progress of Ritualism and Ritualists is shaking the Church of England to its very centre. It is of the very first importance to understand clearly what it all means. A right diagnosis of disease is the very first element of successful treatment. The physician who does not see what is the matter is never likely to work any cures.

Now, I say there can be no greater mistake than to suppose that the great controversy of our times is a mere question of vestments and ornaments—of chasubles and amices—of more or less church decorations—of more or less candles and flowers—of more or less bowings and crossings—of more or less gestures and postures—of more or less show and form. The man who fancies that the whole dispute is a mere æsthetic one, a question of taste like one of fashion and millinery, must allow me to tell him that he is under a complete delusion. He may sit on the shore, like the Epicurean philosopher, smiling at theological storms, and flatter himself that we are only squabbling about trifles, but I take leave to tell him that his philosophy is very shallow, and his knowledge of the controversy of the day very superficial indeed.

The things I have spoken of are *trifles*, I fully concede. But they are pernicious trifles, because they are the outward expression of an inward doctrine. They are the skin disease which is the symptom of an unsound constitution. They are the plague spot which tells of internal poison. They are the curling smoke which arises from a hidden volcano of mischief. I, for one, would never lend a hand to agitate about church millinery or candles if I thought they meant nothing beneath the surface. But I believe they mean a great deal of error and false doctrine, and therefore I publicly protest against them, and say that those who support them are to be blamed.

I give it as my deliberate opinion that the root of the whole Ritualistic system is the dangerous doctrine of the real presence of Christ's body and blood in the Lord's Supper under the forms of the consecrated bread and wine. The *real presence*, under the forms of bread and wine, is the foundation principle of Ritualism. The *real presence* is what the Ritualistic party want to bring back into the Church of England. And just as our martyred Reformers

went to the stake rather than admit the real presence, so I hold that we should make any sacrifice rather than allow it to come back in any shape into our Communion.

I will not weary you with quotations in proof of what I affirm. You have heard enough, perhaps too much of them. But I must ask permission to give two short extracts.

Observe what Dr. Pusey says, in a sermon lately published, called, "Will ye also go away?" (Parker's, 1867):—

"While repudiating any materialistic conceptions of the mode of the presence of our Lord in the Holy Eucharist, such as I believe is condemned in the term 'corporal presence of our Lord's flesh and blood,' *i.e.*, as though His precious body and blood were present in any gross or carnal way, and not rather sacramentally, really, spiritually—I believe that in the Holy Eucharist the body and blood of Christ are sacramentally, supernaturally, ineffably, but verily and indeed present 'under the forms of bread and wine;' and that 'where His body is, there is Christ.'"

Observe what Dr. Littledale says, in a tract called "The Real Presence":—

"I. The Christian Church teaches, and has always taught, that in the Holy Communion, after consecration, the body and blood of the Lord Jesus Christ are 'verily and indeed' present on the altar under the forms of bread and wine.

"II. The Church also teaches that this presence depends on God's will, not on man's belief, and therefore that bad and good people receive the very same thing in communicating, the good for their benefit, the bad for their condemnation.

"III. Further, that as Christ is both God and man, and as these two natures are for ever joined in His one person, His Godhead must be wherever His body is, and therefore He is to be worshipped in His sacrament.

"IV. The body and blood present are that same body and blood which were conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, ascended into heaven, but they are not present in the *same manner* as they were when Christ walked on earth. He, as man, is now *naturally* in heaven, there to be till the last day, yet He is *supernaturally*, and just as truly, present in the Holy Communion, in some way which we cannot explain, but only believe."

In both cases you see there is an attempt to evade the charge of maintaining a "gross and carnal presence." Judge for yourselves how far the attempt is successful. It is a very curious fact that the Romish controversialist, Mr. Harding, Bishop Jewel's opponent, said just as much 300 years ago. He said:—

"Christ's body is present not after a corporal, or carnal, or natural wise, but invisibly, unspeakably, miraculously, supernaturally, spiritually, Divinely, and in a manner by Him known."—*Harding's Reply to Jewell*, p. 434. Parker Society Edit.

In both cases you will hardly fail to observe that the very expressions which our martyrs steadily refused is employed, "present under the forms of bread and wine."

It is clear to my mind that if Dr. Pusey and Dr. Littledale had been brought before Gardiner and Bonner three hundred years ago, they would have left the court with flying colours, and at any rate would not have been burned.

I might refer you to other published sermons on the Lord's Supper by men of high position in our Church. I might refer you to several Ritualistic manuals for the use of communicants. I might refer you to the famous book "Directorium Anglicanum." I simply give it as my opinion that no plain man in his senses can read Ritualistic writing about the Lord's Supper and see any real distinction between it and downright Popery. It is a distinction without a difference, and one that any jury of twelve honest men would say at once could not be proved.

I turn from books and sermons to churches, and I ask any reflecting mind to mark, consider, and digest what may be seen in any thorough-going Ritualistic place of worship. I ask him to mark the superstitious veneration and idolatrous honour with which everything within the chancel, and around and upon the Lord's-table, is regarded. I boldly ask any jury of twelve honest and unprejudiced men to look at that chancel and communion-table, and tell me what they think all this means. I ask them whether the whole thing does not savour of the Romish doctrine of the Real Presence, and the sacrifice of the mass. I never went into St. Alban's, Holborn, but once. But when I did and saw the chancel and communion-table, it came thick and hot across my mind that if Bonner and Gardiner had seen them, they would have lifted up their hands and rejoiced, but that Ridley, Bishop of London, and Hooper, Bishop of Gloucester, would have turned away with righteous indignation and said, "This is not meant for the Lord's Supper on the Lord's board, but for counterfeiting the idolatrous Popish mass."

I do not for a moment deny the zeal, earnestness, and sincerity of the Ritualists, though as much might be said for the Pharisees or the Jesuits. I do not deny that we live in a singularly free country, and that Englishmen now-a-days have liberty to commit any folly short of "felo-de-se." But I do deny that any clergyman, however zealous and earnest, has a right to re-introduce Popery into the Church of England, and, above all, I deny that he has any right to maintain the very principle of the Real Presence, for opposing which the Reformers of his Church were burned.

The plain truth is, my fellow-Churchmen, that the doctrine of the Ritualistic school about the Lord's Supper can never be recon-

ciled with the dying opinions of our martyred Reformers. If words mean anything, Hooper and Rogers and Ridley and Bradford and their companions, held one view of the Real Presence, and the Ritualists hold quite another. If they were right the Ritualists are wrong. There is a gulf that cannot be crossed between the two parties. There is a thorough difference that cannot be reconciled or explained away. If we hold with one side, we cannot possibly hold with the other. For my part I say unhesitatingly that I have more faith in Ridley and Hooper and Bradford, than I have in Mr. Mackonochie, Dr. Littledale, and Dr. Pusey and their followers, and I hold that by every lawful means they ought to be opposed.

But what are we going to do? Lectures and speeches are all very well. But something more is needed, something needs to be done. The danger is very great, far greater, I fear, than most people suppose. A conspiracy has been long at work for unprotestantizing the Church of England, and all the energies of Rome are concentrated on this little island. A sapping and mining process has been long going on under our feet, of which we are beginning at last to see a little. We shall see a good deal more by-and-by. At the rate we are going on it would never surprise me if within fifty years the crown of England were no longer on a Protestant head, and high mass were once more celebrated in Westminster Abbey and St. Paul's. The danger, in plain words, is neither more nor less than that of our Church being unprotestantized and going back to Babylon and Egypt. We are in imminent peril of re-union with Rome.

You may call me an alarmist, if you like, for using such language. But I reply there is a cause. The upper classes in this land are widely infected with a taste for a sensuous, histrionic, formal religion.—The lower orders are becoming sadly familiarized with all the ceremonialism which is the stepping-stone to Popery.—The middle classes are becoming disgusted with the Church of England, and asking what is the use of it.—The intellectual classes are finding out that all religions are either equally good or equally bad.—The House of Commons will do nothing unless pressed by public opinion. We have no Pyms or Hampdens there now.—The Canterbury Convocation trifles with danger, and puts forth a report in which it declares that Ritualism has nothing to do with Romanism!—The Bishops are a house divided against itself, and seem at present unable to find their hands. They either rebuke mildly as individuals like Eli, saying, "It is no good report I hear;" or else decree collectively an edict as vague as that of Ahasuerus, that every man should "bear rule in his own house," and every bishop do what he likes in his own diocese.—And all this time Ritualism grows and spreads. The ship is among

breakers,—breakers ahead and breakers astern,—breakers on the right hand and breakers on the left. Something needs to be done.

The very life of the Church of England is at stake, and nothing less. Take away the Gospel from a Church and that Church is not worth preserving. A well without water, a scabbard without a sword, a steam-engine without a fire, a ship without compass and rudder, a watch without a mainspring, a stuffed carcase without life,—all these are useless things. But there is nothing so useless as a Church without the Gospel. And this is the very question that stares us in the face. Is the Church of England to retain the Gospel or not? Without it in vain shall we turn to our archbishops and bishops, in vain shall we glory in our cathedrals and parish churches. Ichabod will soon be written on our walls. The ark of God will not be with us. Surely something ought to be done.

One thing is very clear to my mind. We ought not lightly to forsake the Church of England. No! so long as her Articles and Formularies remain unaltered, unrepealed, and unchanged, so long we ought not to forsake her. Cowardly and base is that seaman who launches the boat and forsakes the ship so long as there is a chance of saving her. Cowardly, I say, is that Protestant Churchman who talks of seceding because things on board are at present out of order. What though some of the crew are traitors, and some are asleep! What though the old ship has some leaks and her rigging is out of order! Still I maintain there is much to be done. There is life in the old ship yet. The great Pilot has not yet forsaken her. The compass of the Bible is still on board. There are yet left on board some faithful and able seamen. So long as the Articles and Formularies are not Romanized, let us stick by the ship. So long as she has Christ and the Bible, let us stand by her to the last plank, nail our colours to the mast, and never haul them down. Once more I say, let us not be wheedled, or bullied, or frightened, or cajoled, or provoked, into forsaking the Church of England.

But all this, it may be said, is only negative advice; we want something positive. Tell us what should be done. I will answer that question in a few moments.

Of direct action against Ritualism,—of the comparative advantages of a Royal Commission, prosecutions in courts of law, and Bills in Parliament, I shall say but little.

From a Royal Commission I should expect nothing. He that considers what the component parts of such a Commission would probably be, must have stronger faith than I have, if he thinks it would do good.

From any prosecution at law I should expect little. The delays and uncertainties of legal proceedings are notorious. Still

I am not prepared to say that under no circumstances ought they to be tried.

From a Bill in Parliament I should expect more than from anything else. Lord Shaftesbury's Bill is emphatically a move in the right direction, and ought to be actively supported. Yet we must not forget how very unwilling the House of Commons is to look into religious questions, and really, when I consider that Churchmen, Romanists, Dissenters, and Jews sit side by side on the benches of St. Stephen's, I can hardly wonder.

But, after all, no direct action can do more than touch the outward parts of Ritualism. Men are not made sound Protestants and good Churchmen by Acts of Parliament or by decisions of courts of law. The branches may be lopped, but the root remains behind. It is the wide-spread leaven of Ritualistic principles that forms our greatest danger, and against these principles we must be prepared to make, not a few spasmodic efforts, but a long-continued and most energetic struggle.

(1) For one thing, we ought to organise an union of all Protestant Churchmen from one end of the country to the other. We should endeavour to get up a Protestant league—a league of Protestant clergymen and laymen,—from the Isle of Wight to Berwick-on-Tweed, and from the Land's End to the North Foreland,—a league of all who desire to maintain in the Church of England the principles of the Protestant Reformation.

(2) For another thing, we must agitate, agitate, agitate, from one end of the country to the other. "The children of this world are wiser in their generation than the children of light." When the Anti-Corn Law League was working for the introduction of free trade and the repeal of protective laws, they left no stone unturned, in order to keep their principles before men's eyes. Let us not be ashamed to work in the same way. We must spread the knowledge of the question at issue in every possible way, by pulpit and by platform, by pen and by tongue, by newspaper press and by book, by pamphlet and by tract. Above all, we must remind the laity that this is pre-eminently *their* controversy, and that if they maintain an endowed Protestant Church they have a right to know what is said and done in every parish church throughout the land, and to require that nothing shall be done contrary to the principles of its Reformers.

(3) Above all, we must never forget to besiege the Throne of Grace with constant intercession and supplication. Petitions to Parliament are all very well in their way. But petitions to heaven are far more important. "Yet once more," said old martyred Latimer in prison, "yet once more, O Lord, restore the Gospel to England." Oh! that we had more bishops like him.

Who is there here that loves the Gospel of Christ? Who is there here that abhors the idea of England going back to monas-

teries and nunneries, to confessionals, to Latin prayers, and Virgin Mary worship, and Popish masses? Have we not had enough of all that? Was not Romanism weighed thoroughly in the balances of England three hundred years ago, and found wanting? You are the man that ought to help us. Arise, and do something for Christ's truth. Help us to withstand Ritualism.

Who is there here that loves his country? Who is there here that values English liberty, and loathes the idea of a gagged press, a priest-ridden population, and a prohibition of free thought? You are the man that ought to help us. Arise, and do something for Christ's cause. Help us to withstand Ritualism.

Who is there here that loves the Church of England as it was made by our Reformers, and wishes it to be unchanged? Who is there here that desires his children may worship, after his death, in a church where there is an English Liturgy, and an English Bible, and a scriptural Lord's Supper, and not a Popish mass, and no Confessional in the vestry? You are the man that ought to help us. Arise, and do something for Christ's cause. Help us to withstand Ritualism.

In the name of the Lord let us set up our banners. If ever we would meet Ridley and Latimer and Hooper in another world without shame, let us contend earnestly for the truths which they died to preserve. The Church of England expects every Protestant Churchman to do his duty. Let us not talk only, but act. Let us not act only, but pray.

Men and brethren, there is a voice in the blood of the martyrs. What does that voice say? It cries aloud from Oxford, Smithfield, and Gloucester, "Resist to the death the Popish doctrine of the Real Presence, under the forms of the consecrated bread and wine in the Lord's Supper!"

NOTE.—The following quotations about the doctrine of the "Real Presence" are commended to the special attention of all Churchmen in the present day:—

(1.) "Whereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the Holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; it is hereby declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine thereby bodily received, or unto any Corporal presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one." (Rubric at the end of the Communion Service in the Book of Common Prayer.)

(2.) "As concerning the form of doctrine used in this Church of England in the Holy Communion, that the Body and Blood of Christ be under the forms of bread and wine, when you shall show the place where this form of words is expressed, then shall you purge yourself from that which in the meantime I take to be *a plain untruth*." ("Cranmer's Answer to Gardiner," pp. 52, 58, Parker Edit.)

(3.) "The real presence of Christ's most blessed body and blood is not to be sought for in the sacrament, but in the worthy receiver of the sacrament." ("Hooker's Eccles. Pol.," b. v., p. 67.)

(4.) "The Church of England has wisely forborne to use the term of *Real Presence* in all the books set forth by her authority. We neither find it recommended in the Liturgy, nor the Articles, nor the Homilies, nor the Church Catechism, nor Nowell's Catechism. For though it be once in the Liturgy, and once more in the Articles of 1562, it is mentioned in both places as a phrase of the Papists, and rejected for their abuse of it. So that if any Church of England man use it, he does more than the Church directs him; if any reject it, he has the Church's example to warrant him." ("Dean Aldrich's reply," p. 18, 1684. See "Goode on Eucharist," p. 38.)